

A PLAIN
ACCOUNT
OF THE
NATURE *and* END
OF THE
SACRAMENT
OF THE
Lord's-Supper.

IN WHICH

All the Texts in the new Testament, relating to it, are produced and explained: and the Whole Doctrine about it, drawn from Them alone.

To which are added,

FORMS of PRAYER.

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ACCOUNT

OF THE

EXPENDITURE

IN THE



FOR THE YEAR

1854

AND FOR THE YEAR 1855



THE PREFACE



IN the following *Treatise*, I have endeavoured to establish and explain the true *Nature*, *End*, and *Effect*, of the *Sacrament* of the *Lord's-Supper*. The *Substance* of it is What I preached, many Years ago, in several *Sermons*, when I had the Care of a *Parish* in *London*.

In that *Relation*, I thought it my Duty always to have a View to the particular Demands of Those I was to instruct. Especially, I esteemed my self obliged to have a very particular Regard to the *Wants* of Some of the Best and most sincere *Christians*; whom I found often in danger of great Errors, or great Superstition; and too commonly disturbed and perplexed by such Fears and Terrors, as indeed made their Desire of being truly Religious, the Burthen and Misery, instead of the Delight, of their Lives.

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As therefore, for the sake of *One Sort of Christians*, I never ceased to inculcate the Necessity of Universal Obedience to the Will of God; that there might be no hope left to them of Acceptance, without This: So, for the Defence and Support of Others, in their sincere Endeavors to please God, against all those uneasy impressions of *Superstition*, which They had a right to be freed from, I made it my care to state and explain the Commands peculiar to *Christianity*, from the first Declarations of *Christ* himself, and his *Apostles*, in such a Manner, as that They might appear to honest Minds to have as little Tendency to create Distress and Uneasiness, as They were designed, in their first Simplicity, to have. Amongst these, I found that, in no one instance of *Christian Duty*, there was more need of Assistance, than in this of their *Attendance* upon the *Lord's-Supper*; which had been rendered very Uneasy to them by the *Notions* They had, by some means or other, embraced about it.

What I then preached, not without some Success, I now publish with the same honest Design of instructing Those who want Instruction; and have no better at hand. I have thrown the Whole into a new Form; and made several Additions to what I first preached, in order to a more clear understanding of this Subject: and this, in such
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a manner, that All who are concerned may, I hope, be led into the right way of judging about it. To this I have endeavored to guide Them by directing and confining their *Attention* to all that is said about this Duty by Those, who alone had any *Authority* to declare the *Nature* of it: neither on one hand diminishing, nor on the other augmenting, what is declared by Them to belong to it.

It ought certainly to be far from the Thoughts of Every Christian, to lessen any *Privileges*, or undervalue any *Promises*, annexed by *Christ* to any Duty or Institution of his Religion. It is an inexcusable Fault wilfully to attempt it: and an inexcusable Carelessness to do it for want of due Consideration. It is indeed, a Fault, to which No Christian can have the least Temptation: All such *Privileges* and *Promises* being of equal Comfort, and of equal Importance, to All; and the Nature of them such, as that no One can be so much his own Enemy, as not to be willing to find the Truth and Certainty of Them, if He can.

But this, I think, may with truth be said, that an Error of this sort, (should it be supposed) does not *really hurt* any *Christian*; nor alter the Effect of the Duty at all. GOD will certainly perform what He has *promised* to Every One who partakes of the *Lord's-Supper* worthily, notwithstanding that One

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Man may think He has promised less, than Another thinks He has. But on the other hand, to magnify the Meaning of *figurative* Expressions into *Certain Benefits* never spoken of *plainly* in other places; so as to annex to this *One Duty* such *Blessings* and *Privileges* as belong only to the whole System of *Christian Practice*, is an Error (supposing it one) of quite another Nature. It seems to me to pervert the Design of the Gospel; as it leads Men to make Themselves easy in the Performance of *This*, as distinct from *Those Duties*, upon which our *Acquittance* at the Day of *Judgment* is constantly and uniformly put. It is apt to make Them expect what GOD has never promised: and, not resting here, it tends to make Them negligent of those Great Matters of the *Gospel*, without which He has declared None to be entitled to the *Promises* and *Privileges* of it.

If therefore, the Manner, in which I have chosen to treat this subject, should appear to some to stand in need of any Apology; This is the only One I can persuade My self to make, That I have no Authority to add to the Words of *Christ*, and his *Apostles*, upon this Subject; nor to put any Meaning or Interpretation upon Those Words, but what is agreeable to the *Common Rules* of *speaking* in like Cases, and to the declared Design of the *Institution* itself:
Nay,

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Nay, That it would be, in *Me*, a *sinful Presumption* to amuse Christians with greater and higher Expectations, than They, who alone can be depended on, as far as I can judge, have given them any reason to entertain. If I have arrived at the full Meaning of what our *Lord*, and his *Apostles*, have taught about it; I have what alone I ought to aim at: and it will be of little importance, from how many and how great Men I differ. This I can say with Truth, that, whenever I differ from Them, I do it with a great Concern on my own part, and a great Respect towards Them: so far from being inclined to it, or pleased with it, that it would have been a *Pleasure* to Me not to have found a necessity for doing it; and will now be a Satisfaction to Me to be set right in any Point, small or great, in which I may have judged amiss.

But, how different soever from Mine, the Opinions of Any may be; through the strength of a long Prepossession, or of a Superior Judgment: yet certainly, All who (in the *Apostle's* phrase) *love our Lord Jesus Christ in sincerity*; (or, as the word is, *in Incorruption*;) and who desire to be no wiser about *his* appointments, than *He* himself was; and are content to expect no more from *his* Institution, than *He* himself put into it; will join with Me at least in the one only Method of Examining into the Nature and Extent of it.

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it. And all such persons will be candid in judging *Another*, even supposing Him in an Error: when it is so plain in this Case, that Nothing could lead him into it but a sincere Desire that the *Doctrine* of *Christ* alone should prevail, in a Matter, which must depend upon *His* Will, as far as he has declared it; and can depend upon Nothing else.

In a word, I have here endeavored to represent one of our Lord's *Institutions*, in its original *Simplicity*. And if what I have done shall prove at all successfull in removing any *Error*, or *Superstition*, from this part of *Christianity*; I shall esteem my Pains well bestowed. The best *Preservative* against the chief attempts of *Unbelievers*, I am persuaded, is to shew the *Religion* of *Christ* to the World, as He left it: and the greatest service to *Christianity*, is to remove from it whatever hinders it from being seen as it really is in itself. Nor can I think any Time more truly *seasonable* to guard against *Superstition* of any sort, than when *Infidelity* is making it's Efforts: Which is ever seen to draw its main Strength from the Extravagancies and Weaknesses of *Christians*; and not from the Declarations of *Christ*, or his *Apostles*.

A P L A I N



A

PLAIN ACCOUNT

OF THE

NATURE *and* END of the
SACRAMENT of the
LORD'S SUPPER, &c.



Y present Design is to give as good Instructions as I can, to honest and well-disposed Christians, for the right Performance of that Duty, which is now generally called, *Receiving the Sacrament*: but, in the most antient phrase, was called *partaking of the Lord's Supper*. And, as what I am now writing is intended for Those who have a sincere Desire of knowing what is their Duty, in this Case, in order to
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practise it in such a Manner suitable to the original Design of it; and a Will to exercise, with all due Seriousness, their *Right* of judging for Themselves in This, and all other Duties of *Religion* in which They are concerned: I shall endeavor to lay down what I have to say, in so plain and intelligible a Manner, that Every Christian, capable of thinking at all upon this Subject, may be able immediately to see whether It conveys to him the true Notions of this *Duty*, left us by *Christ* and his *Apostles*, or not; and so either receive it, or reject it, as He shall find Cause.

PROPOSITIONS.

I. The Partaking of the *Lord's Supper* is not a Duty of itself; or a Duty apparent to Us from the Nature of things: but a Duty made such to *Christians*, by the positive Institution of *Jesus Christ*.

My Meaning is not, That this particular Duty was instituted by *Christ*, without any previous *Reason* inducing Him to do it; but that without, or before, his positive Institution, No Reason could appear, to oblige *Christians*

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tians to this particular Rite; and that there cannot Now be Any obligation upon Us, to the conscientious Observation of it, but from *His Will*, and *His Institution*.

II. All *Positive Duties*, or Duties made such by *Institution* alone, depend entirely upon the Will and Declaration of the Person who institutes or ordains them, with respect to the Real *Design* and *End* of them; and consequently, to the due *Manner* of performing them.

For, there being no other Foundation for them, with regard to *Us*, but the Will of the *Institutors*; this *Will* must of necessity be our Sole *Direction*, both as to our understanding their true Intent, and practising them accordingly: because We can have no other Direction in this sort of Duties, unless We will have recourse to *Mere Invention*; which makes Them *Our Own* Institutions, and not the *Institutions* of *Those* who first appointed them.

III. It is plain, therefore, that the *Nature*, the *Design*, and the Due *Manner* of partaking, of the *Lord's Supper*,

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Supper, must of necessity depend upon what *Jesus Christ*, who instituted it, hath declared about it:

This follows from the *two* fore-going *Propositions*. This Duty is made such by *Christ's* Institution only: *that is*, It is a *Positive* Duty, to which we are obliged by *his* Will alone. All Duties of this sort cannot be known but from the Will of Those who appoint them. And therefore, as *He* appointed this Duty; *His* Will alone is to Direct Us in the Knowledge and Practice of it.

IV. It cannot be doubted that He himself sufficiently declared, to his first and immediate Followers, the whole of what He designed should be understood by it, or implied in it.

For this being a *positive Institution*, depending entirely upon *his* Will; and not designed to contain any thing in it, but what He himself should please to affix to it; it must follow that He declared his mind about it, fully and plainly: because otherwise, He must be supposed to institute a Duty, of which no one could have any notion without his Institution; and at the same time
not

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not to instruct his Followers sufficiently what that Duty was to be.

V. It is of small Importance, therefore, to *Christians*, to know what the many Writers upon this Subject, since the time of the *Evangelists* and *Apostles*, have affirmed. Much less can it be the Duty of *Christians* to be guided by what Any Persons, by their own Authority, or from their own Imaginations, may teach concerning this Duty.

The reason is plain: Because, in the matter of an *Instituted Duty*, (or, a Duty made so by the positive Will of any person,) no one can be a Judge, but the *Institutor* himself, of what He designed should be contained in it; and because, supposing Him not to have spoken his mind plainly about it, it is impossible that any other person, (to whom the *Institutor* himself never revealed his design) should make up that defect. All that is added therefore, to Christ's *Institution*, as a necessary part of it, ought to be esteemed only as the *Invention* of those who add it: and the more there is added, (let it be done with never so much Solemnity, and never so great pretences to Authority;) the less there is remaining

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ing of the Simplicity of the *Institution*, as *Christ* himself left it.

I am the more sollicitous to observe this, and to impress it upon the minds of *Christians*, because it is the only thing that can either prevent, or cure, the mistakes and uneasinesses of many sincere *Christians*, upon this Subject: it being very certain, that they are owing to the Accounts given of this Religious Duty, in many Books of Devotion; and not to the *Original Account* of it, laid down in the *New Testament*; and therefore, that nothing can remedy this Evil for the future, but persuading *Christians* to have recourse to *Jesus Christ*, and to Those, to whom He himself declared what his Design was in this *Institution*.

VI. The *Passages* in the *New Testament*, which relate to this Duty, and They alone, are the Original Accounts of the *Nature* and *End* of this *Institution*; and the only Authentic Declarations, upon which We of latter ages can safely depend: being written by the Immediate Followers of our Lord; Those who were Witnesses Themselves to the *Institution*; or were instructed by Those who were

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so ; and join with them in delivering
down one and the same Account of
this Religious Duty.

Whatever was truly necessary at first, to-
wards a right Understanding of this *Institu-*
tion, was without doubt contained in the
first and earliest Accounts of it. Otherwise,
It must be said that the *very first* Christians
who were called upon to perform this Du-
ty, and who actually did perform it very
frequently, were not fully instructed by the
Apostles in it. What ever is necessary for Us
of *later* ages to know of this Duty, must be
contained in the *Earliest Accounts* of It, trans-
mitted to Us; Otherwise, it must be sup-
posed that Those who could best inform Us
of the full Intent and End of It, were not
permitted or enabled by Almighty God to
do it; and that *their* Account of the *Insti-*
tution, delivered down to Us, is Imper-
fect, who alone had it in their power to
convey it to Us in the fullest and most per-
fect Manner. But these things cannot be
conceived. The Writers of the *New Testa-*
ment being the Earliest of All upon this *Sub-*
ject, and the most certainly acquainted with
it; (whether They be considered as *Witnes-*
ses to the *Institution* itself, or instructed by
Those who were so; or, as afterwards re-
ceiving what They taught from *Christ* him-
self;)

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self;) must be the *Best*, or rather the *Only*
Writers for Us to depend upon. *Others* who
followed, whe ther *sooner* or *later*, have no
pretences to the same regard from Us. A *very*
few Years make a great alteration in Mens
Notions, and Language, about such Points
of Religion. And the distance of *Many*
Years makes a still greater Alteration; whilst
Men of Various Opinions, and Strong Ima-
ginations, are continually going on to com-
ment and enlarge upon such Subjects. The
New Testament therefore, in this Case, is a-
lone to be depended on: from which We
ought, with the greatest care and honesty,
to take all our Notions of this Duty.

VII. The Writers of the *New Tes-
tament* give an Account of the *Insti-
tution* of the *Lord's Supper*, in the
following *Passages*; which, therefore,
are *principally* to be regarded: *Viz.*
St. *Matthew*, chap. xxvi. v. 26, &c.
St. *Mark*, chap. xiv. v. 22, &c. St.
Luke, chap. xxii. v. 19. &c. And
St. *Paul*, 1 *Cor.* chap. xi. v. 23, &c.

St. Matth. xxvi. 26. *And as they were eat-
ing, Jesus took bread, and blessed it, and brake
it,*

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it, and gave it to the *Disciples*, and said, *Take, Eat ; This is my body.*

27. *And he took the Cup, and gave thanks, and gave it to Them, saying, Drink ye all of it ;*

28. *For this is my Blood of the New Testament, which is shed for many, for the remission of sins.*

St. Mark xiv. 22. *And as they did eat, Jesus took Bread, and blessed, and brake it, and gave it to Them, and said, Take, Eat ; This is my Body.*

23. *And He took the Cup, and when He had given thanks, He gave it to them : and they all drank of it.*

24. *And he said unto them, This is my Blood of the New Testament, which is shed for many.*

St. Luke xxij. 19. *And he took Bread, and gave thanks, and brake it, and gave unto them, saying, this is my Body, which is given for you : This do in remembrance of me.*

20. *Likewise also the Cup after Supper, saying, This Cup is the New Testament in my blood, which is shed for you.*

St. Paul, upon occasion of the Indecent and Unchristian Behaviour of some amongst the *Corinthians*, at the time of their meeting together to partake of the *Lord's Supper*, lays before them, as the most effectual Cure of their Disorders, the following Account of the *Original Institution* of this Holy Rite.

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i Cor. xi. 23. *For I have received of the Lord that which also I deliver'd unto you, That the Lord Jesus, the same night, in which He was betrayed, took bread:*

24. *And when He had given thanks, He brake it, and said, Take, Eat; This is my Body, which is broken for you: This do in remembrance of me.*

25. *After the same manner also, He took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood: This do ye, as oft as ye drink it, in remembrance of me.*

After this the *Apostle* adds, as his own Observation drawn from the *Institution* it self.

Ver. 26. *For as often as ye eat this Bread, and drink this Cup, Ye do shew the Lord's death till He come.*

A few Remarks upon the Expressions made use of, in these *Passages*, will be useful; in order to lead us to their true Meaning, and to a Right Understanding of the *Duty* appointed in them.

1. In the Words of St. *Matthew*, here cited, in which it is said of our Lord--- *He took Bread, and blessed it*, the word *it*, (which perhaps may have been the occasion of some groundless notions,) is added by our *Translators*, without any thing in the *Original* to answer to it, or to require it: for which They themselves thought they had so little reason,
that

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that they did not add it to *St. Mark*, xiv. 22: though the very same *Greek* word is used by *Him*. If, instead of this, They had added the Word *G O D*; the Meaning of the *Evangelist* would have been truly expressed thus, *Jesus having taken Bread, and having blessed G O D, brake it, &c.* That this is the one *natural* Sense of the Word [*εὐλογήσας*] in this place, is plain from the *Word* used by *St. Luke* and *St. Paul* in their accounts of this *Institution*. They *both*, after speaking of our *Saviour's* having taken *Bread* into his Hands, add, *ευχαρισήσας, having given thanks* [viz. to *G O D*] *He brake it, &c.* And all the *Four* now cited speak of the same *Action* of Our Lord, after the taking of the *Bread*. Since therefore, the *Word* which *St. Paul* and *St. Luke* use *can* signify nothing but *having given thanks* to *G O D*: and the *Word* used by *St. Matthew* and *St. Mark* naturally and easily signifies the same: and since *both* the words [*εὐλογήσας* and *ευχαρισήσας*] are applied and designed to signify one and the same particular *Action* of our *Saviour*; it follows, that the *word* used by *St. Matthew* and *St. Mark*, must signify *having blessed G O D*, in the Sense of *giving thanks* and *praise* to *Him*; and not *having blessed* the *Bread*, in any other Sense, but that of speaking over it words of *Praise* and *Thanksgiving* to *G O D*.

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Nay, St. *Matthew* and St. *Mark* themselves direct Us thus to interpret their own word, relating to the *Bread*, by their using the word [*ευχαρισήσας*, i. e. *having given thanks*] when They speak of the *Cup*; the very same word which St. *Luke* and St. *Paul* use of the *Bread*. For no one, I suppose will say that *Blessing* the *Bread*, in any Sense different from what I have now laid down, was any more needful, or agreeable to our *Saviour's* Design; than doing the same to the *Cup*, which contained what He calls his *Blood*: or that any thing was to be conveyed to the *one*, which was not to the *other*. If therefore, this same Action of *bleffing*, in speaking of the *Cup*, is expressed, in St. *Matthew* and St. *Mark*, by a word which can signify nothing but *giving praise and thanks*; this is an Argument that nothing more than this was implied in the word *Blessing*, used of the *Bread*, by the same *Writers*. And indeed so many *Manuscripts* of good Note, read this very word [*ευχαρισήσας*] in this passage of St. *Matthew*, concerning the *Bread* instead of [*ευλογήσας*:] that this latter word may well be thought to have been transplanted hither from St. *Mark*, by some of the *Transcribers*.

2. We cannot but observe the Different Expressions, made use of by these different Writers, in this short Account of the Words spoken by our Lord Himself, in the very *Institution* of this Rite.

Take,

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Take, Eat, This is my Body, is all that St. *Matthew* and St. *Mark* relate, as said by our Lord, concerning the *Bread*. St. *Paul* and St. *Luke* are larger, *This is my Body which is given, (broken) for you*: and both add, *This do in remembrance of Me*. In the Account of the Cup, *Christ* is represented by St. *Mark* as saying, *This is my Blood, of the New Testament, which is shed for Many*: St. *Matthew* adds, *for the remission of Sins*. St. *Luke* expresses it, *This Cup is the New Testament in my Blood, which is shed for You*. St. *Paul* says the same; and adds, as our Saviour's own words, *This do ye, as oft as ye drink it, in remembrance of Me*. From this Different Manner of Expression it is evident That the *Apostles* and *Evangelists*, even in giving an Account of an *Institution*, which depended entirely upon our Lord's own Declarations, and was to be a standing Rite in the Christian Church, were not superstitiously scrupulous in numbering his Words; nay, nor solicitous to relate the very Words, and those only, which he made use of. Some record fewer Words, and some more: and all plainly think it sufficient to represent exactly the *Intent* of the Whole.

It was enough to record these Words concerning the Bread, *Take, Eat, This is my Body*; at a time when all Christians could not but know, from the Mouths of the Apostles themselves, that this Rite was to be continu-

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ed in the Church, as a Memorial of Christ, but St. *Luke's* and St. *Paul's* addition of these Other Words, as spoken by our *Saviour* upon the same occasion, *This do in remembrance of me*; which Words St. *Paul* adds also to the *Institution* of the *Cup*: This I say, is of great use, to put that Matter out of all doubt, in *later* ages. For, if this was appointed to be done in *remembrance* of Christ, *after* his Death, or, *after* his *Body* should be broken, and his *Blood* shed; it follows that the *Institution* was designed and ordained equally for all Ages of the Church, and for all *Christians* in every *Age*. If to this we add the Practice of the *Corinthian Christians*, who plainly thought Themselves obliged to meet for this purpose; and St. *Paul's* Instructions already cited, with relation to the Original *Institution* and Design of such *Meetings*, the Truth of this will be still more confirmed. For, in these, He is so far from permitting Them to lay aside their Attendance upon the *Lord's Supper*; that He urges the Authority and End of the *Institution* itself, as an argument for their attending upon it in such manner as to answer that End; and indeed strongly in words asserts our obligation to *shew the Death* of Christ, in this particular way, *till his coming again* to Judgment.

Again, with regard to the Cup; *Two* of These Writers report the Words to have been,

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been, *This is my Blood of the New Testament*, or rather, *Covenant*. The other Two say, *This Cup is the New Covenant in my Blood*. Which of the two was the very Expression, is of little Importance: since They both (as will appear by and by) tend to the same End; and design the same thing. And in the meanwhile, these inconsiderable Differences in Expression will furnish Us with an argument that the *Apostles* and *First Writers* did not understand the Words of the Institution to relate to Christ's *Body* and *Blood* in a literal Sense. For,

3. This is particularly to be observed, That the whole Tenor and Form of this *Institution*, is in the *Figurative* Way of speaking: and that all Expressions in it of the same sort, ought to be understood in the same manner. For instance, The *Cup*, in the Words recorded by St. *Luke* and St. *Paul*, is allowed not to signify the *Cup*, but the *Wine* in the *Cup*. This *Wine* is allowed by All, not to be itself the *New Covenant*; nor to be changed (or transubstantiated) into the *New Covenant*; but only to be the *Memorial* of the *New Covenant*. If therefore, the *Cup*, in the words of the *Institution*, be not the *Cup*; but the *Wine* in it: If the *Wine* in it be not itself the *New Covenant*; tho' declared to be so as expressly as the *Bread* is declared to be Christ's *Body*, or the *Wine* his *Blood*: it follows, by all the rules

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of Interpretation, agreeably to the Way of speaking throughout the Whole, that the *Bread* and *Wine* are not the natural *Body* and *Blood* of Christ, but the *Memorials* of his *Body* and *Blood*. To say the contrary, is to affirm that the same manner of Expression, in the same short Institution of a Religious Rite in *one* part of it must be interpreted *figuratively*, merely to avoid absurdities; and in *another* part of it, must be interpreted *literally*, notwithstanding the greatest heap of the same sort of Absurdities.

The truth is, These *figurative* Expressions are not only what were then agreeable to the Expressions used amongst the *Jews*; but what have been, and are still, common to all Countries, and all Languages: and used without scruple by all Speakers, in Every Case, in which the plain Absurdity of a *literal* sense is supposed to make it impossible for the Hearers to understand them literally. No Christian in the world, Learned or Unlearned, ever thought that our *Saviour* was a *Vine*, or a *Door*; tho' he expressly affirms Himself to be Both. [*Jo.* xv. 1. X. 7.] Nor could the Expressions now before Us ever have come to stand in need of This, or any other, Explication amongst *Common Readers*; had not the *Teachers* in the Church of *Rome* endeavoured to throw a Cloud of Darkness over them. This made me think it not amiss to put a plain and easy Argument into the
Mouth

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Mouth of every Christian of common sense, taken from the *Institution* itself; viz. That as what is said about the *Cup* is acknowledged to be *figurative*; so what is said of the *Bread* and *Wine*, in the same Institution, must also be allowed to be so, by the same Rule of Interpretation: and that therefore as the *Cup* containing the *Wine*, is a *Memorial* only of the *New Covenant* in Christ's *Blood*, and not the *New Covenant* itself; so the *Bread* is the *Memorial* only of his *Body*, and the *Wine* the *Memorial* only of his *Blood*, and not his *Natural* Body and Blood. To remove all absurd and Superstitious Notions from this plain Institution, is the first *Step* towards a due Attendance upon it, in its original Simplicity.

4. From hence We may be led to the true Interpretation of all the Expressions made use of, in the several Apostolical Accounts of this Institution. If we put them all together; and consider them all as spoken by Our Saviour himself; the Sense of them may be thus expressed. " *Take, and Eat, this*
" *Bread* now broken: which I call *my Body*,
" at this time considered by Me as actually
" *given, broken, and deprived of life, for your*
" *good; tho' not yet done, as you certainly*
" *know, who now see Me. But I now give*
" *you this Bread, and call it my Body, in*
" *order to shew You that You are to take*
" *and eat Bread, in this manner, after my*
" *Death;*

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“ Death; and to introduce my Command to
 “ you, to do *this*, to *break and eat Bread*, in
 “ *remembrance* of Me, and of my *Body* bro-
 “ ken, after it shall be broken, and after I
 “ shall be removed from You. In like man-
 “ ner Drink ye All of this Cup, i. e. of the
 “ *Wine* in it, which I now call my *Blood*,
 “ tho’ I have not yet *shed* it; in order to
 “ shew you that you are to drink of *Wine*,
 “ in this manner, in *remembrance* of my
 “ *Blood*, after it shall be *shed* for your good,
 “ and the good of many others, whose Sins
 “ shall be forgiven according to the Terms of
 “ my Gospel. Upon this account I now call
 “ this *Cup*, i. e. this *Wine*, *My Blood of the*
 “ *New Covenant*, as it is to be drunk by you
 “ hereafter in Remembrance of my *Blood*,
 “ shed by Me, in testimony to the Truth of
 “ All that I have declared as the Will or
 “ *Covenant* of God; containing what He
 “ promises on *His* part, and what He re-
 “ quires all Believers to undertake, on *their*
 “ part. And for the same reason, I style
 “ this *Cup*, or this *Wine*, *the New Covenant*
 “ *in my Blood*; because you are hereafter
 “ thus to drink *Wine* in a Religious Remem-
 “ brance of my *Blood*, in, or *thro’* which,
 “ after it shall be shed, this *New Covenant*
 “ will be confirmed, as by a Seal or Testi-
 “ mony to the truth of It; in order to as-
 “ sure You the more undoubtedly of the
 “ *Remission* of your Sins, stipulated in that
 “ *Covenant*,

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“ *Covenant*, upon true Repentance and A-
“ mendment. When therefore, You shall
“ meet together, as my Disciples, after I
“ shall be taken from you, *Drink ye all of*
“ *Wine*, for this purpose, Perform this Ac-
“ tion of *drinking Wine*, in Memory of my
“ *Blood* thus shed for you: And, * As often
“ as ye shall meet to *drink Wine*, professed-
“ ly for This purpose; take care that ye al-
“ ways do it, not as drinking at a common
“ Meal, but in a Religious *remembrance* of
“ *Me.*” To return,

These *Passages* from *Four* of the first Wri-
ters, which I have now set before the *Rea-*
der, in their natural Meaning, are All the
Passages in the *New Testament*, which give
us an Account of the *Institution* of the
Lord's Supper. And certainly, one cannot
imagine any *Positive Institution*, of greater
plainness and simplicity. The *Original Ac-*
count of it, We see, (and we may be sure,
That is the best,) takes up but *two* or *three*
small verses, in any One of the *Evangelists*;
or in *St. Paul*, who had more occasion, from
the Abuses of some Christians, to enlarge up-
on it. Put the *four* several Accounts toge-
ther; (tho', in truth, they are only the same
History

* This seems to be the plain Meaning of those words re-
corded by *St. Paul*, *This do ye, as oft as ye drink it, in remem-*
brance of Me: which, thus understood, are far from being
Tautology, or signifying, *Do this as oft as Ye do it*; as some
have thought, and therefore have introduced another *Interpre-*
tation, of which They are hardly capable.

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History repeated four times; They will, all united, hardly make up *a few Pages* of the Least of those Many *Treatises*, which have been written upon this Subject, since the first ages; and some of which have indeed, but too much help'd to render *That* a matter of Intricacy and Terror, (and this chiefly to *honest Christians*,) which their Master left in the greatest Plainness and Simplicity. Let any sincere Christian of the lowest Understanding, judge, whether more regard ought not to be paid to our *blessed Lord* himself, in a point which depended entirely upon *his* will, than to any of those, who cannot pretend to have had their instructions immediately from Him; or, Whether it be not more *pious* (as well as more *reasonable*,) to believe that our *Lord* himself declared His mind sufficiently, about *his own* Institution, to his own immediate Followers; than to imagine that He left it to be declared for Him, by Men who should live, one hundred, or five hundred, or a thousand, or near two thousand Years, after the first *Institution* of this Duty. I say not this to reflect upon any Well-meaning Writers, or any Men of sincere piety: but merely because so much of Superstition and Terror has been infused into the Minds of Many Honest Christians; that it is become highly proper, and indeed necessary, to put them in mind that the *Lord's Supper* is the *Institution* of *Christ* himself, and not of any
of

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of their *Fellow-Christians*; and that They must seek, in *His* words, and the Declarations of his *Apostles*, for all that is contained in it, or can be necessary towards the due partaking of it. This being now laid down; and the *Passages* of the *New Testament*, relating to the *Institution* of this Duty, having been before produced and explained; I proceed to another Proposition.

VIII. It appears from these *Passages* that the End for which our Lord instituted this Duty, was the *Remembrance* of Himself; that the *Bread* to be taken and eaten, was appointed to be the *Memorial* of his *Body* broken; and the *Wine* to be drunk, was ordained to be the *Memorial* of his *Blood* shed: Or, (according to the express words of *St. Paul*) That the One was to be eaten, and the Other to be drunk, in REMEMBRANCE of *Christ*; and this to be continued, until He, who was once *present* with his Disciples, and is now *absent*, shall come again.

This

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This alone may furnish even the unlearned Christian with a short but plain Argument to prove the Absurdity and Falshood of the Doctrine of *Transubstantiation*, or Change of the *Bread* and *Wine* into the *Natural Body* and *Blood* of Christ; or of any *bodily Presence* of Christ in this Rite.

The doing any Act, in *remembrance* of a Person, implies his *Bodily Absence*: and if He is corporally *present*, We are never said, nor can We be said, to *perform* that Action in order to *remember* Him. And therefore, It being declared in the places before-mentioned, that the End of this *Institution* was the *Remembrance* of Christ; it must follow from hence That to *eat* and *drink*, in the Lord's Supper, must be, To *eat* and *drink* in a sense consistent with the Notion of this *Remembrance*: and therefore, that to suppose or teach, that *Christians* eat his *Real Natural Body*, in *remembrance* of his *Real Natural Body*; and drink his *Real Blood* in *remembrance* of his *Real Blood*; is to teach that They are to do Something, in order to *remember* Him, which at the same time supposes him corporally *present*; and destroys the very notion of that *Remembrance*; and so, directly contradicts the most important Words of the *Institution* itself.

Add to this that St. *Paul*, from his own Account of the *Institution*, delivered to the *Corinthians*, concludes expressly that, *as oft*

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as Christians eat this Bread and drink this Cup, They (He does not say, feed upon Christ now *corporally present*; but the contrary, They) *shew*, or *tell forth*, by these Actions, his *Death, till He come*: that is, until the time when he shall again be *corporally present* with Them. This strongly implies the Belief of his *Bodily Absence* to be even necessary to this *Duty*: and that his *Bodily Presence* is utterly inconsistent with it; and whenever it shall be, will put an End to a *Rite*, instituted only for the *Remembrance* of Him, during his *Absence*. They therefore, who require Christians to believe, that They feed, in the Lord's Supper, upon *Christ's* natural Body *present*, do in effect forbid them to eat this Bread in *remembrance* of his Body. Neither will They suffer them to shew forth *Christ's* Death, *till He* shall come again and be *present*, whilst They teach them that He is now *corporally present* with them.

The same may be said of the Doctrine, taught by the same *Persons*, of a Real *Sacrifice* of Christ's *Body*, offered by the *Priest*, in this Holy Ceremony: *viz.* That it contradicts the very *Words* of the *Institution*; in which the *Remembrance* of an *Absent Body* broken, not the *offering* of a *Present Body*, is declared to be the End of this Religious Action. I say, the very *Words*; for this is
not

not left to be deduced by *Consequences* drawn from *Scripture-Words*; but declared in the *Words* themselves.

These *Arguments*, drawn from the Great End of the *Institution* itself, are more plain and Easy to Common Understandings, than Those which are taken from the Absolute Impossibility of the Thing itself: which, tho' They are strong, and never to be truly answered; yet, give the Adversaries a much greater opportunity of perplexing and confounding the Ignorant with Disputes about the Power of an *Almighty* GOD, and the Nature of *Body*. For, in the present Case, I hope, Every Common Understanding will see the Force of what I have been arguing from the *Words* of the *Institution* itself: *viz.* “The Lord’s Supper was expressly designed for the *Remembrance* of Christ, after He should be taken away: Therefore, Christ, who is to be *remember’d*, cannot at the time of such *Remembrance* be corporally present.” Again, “The *Bread* and *Wine* were ordained for *Memorials* of his Body broken, and Blood shed, for Us. Therefore, His *Natural* Body and Blood must be *absent*, in order to be *remember’d* by means of such *Memorials*.” And again, “They themselves cannot be the *Memorials* of themselves, in this Rite. For nothing can be eaten, or drunk, in *remembrance*”

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“ *brance* of itself. The contrary Notion is
“ a plain Absurdity. Therefore, It cannot
“ be the *Natural* Body and Blood of Christ
“ which is eaten and drunk in the *Lord's*
“ *Supper*: but Something else, [*viz.* Bread
“ and Wine] in *remembrance* of Them.” All
this is founded upon the plain Notion of the
word *Remembrance*, as used in this *Rite*:
and this *remembrance* is expressly mentioned
in the original Institution by *St. Luke*; and
most remarkably by *St. Paul*, as a Part of
the Institution recited by him, from our
Lord himself: and this *Remembrance* there-
fore, it is, which constitutes the very Nature
of this *Holy Rite*. It cannot therefore, be
an Offering, or Sacrificing, a *present Body*;
because This is not doing (as we are com-
manded) *One* thing, in order to *remember*
and celebrate *Another*; but is in truth pre-
tending to do a Thing, in *remembrance* of
itself: which is an Absurdity.

It ought to be remarked also that the
phrase of *Feeding* upon *Christ's Body* and
Blood, and all like to it, when used by
those who disclaim the notion of *Eating* his
Natural Body, are very figurative Expressi-
ons; and not so peculiarly proper to this
Rite, as those Expressions which strictly pre-
serve that essential Notion of *Remembrance*,
without which This part of *Christian* ser-
vice ceases to be what it was designed to be

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by its Great Institutor: And indeed, We so long only strictly keep up to the *Original* Institution, whilst We consider it as a *Rite* seriously performed in *remembrance* of an absent Saviour; and take the *Bread* and *Wine* as *Memorials* of his *Body* broken, and his *Blood* shed; and not as the Things themselves, in *Remembrance* of which They were ordained to be received.

IX. Whoever therefore, in a serious and Religious Sense of his Relation to Christ, as his Disciple, performs these Actions of *eating Bread* and *drinking Wine*, in *remembrance* of *Christ*, as of a Person *corporally absent* from his Disciples, most certainly performs them agreeably to the End of the *Institution* declared by Christ Himself, and his immediate Disciples.

The Behaviour of our *blessed Lord*, before his Crucifixion, whilst he was alive and present with his Disciples; I mean, his taking *Bread* and *Wine*, and distributing Them to be eaten and drunk; and his adding this Direction, *Do this in remembrance of Me*; His declaring *One* to be designed by Him as a *Memorial*

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Memorial of his *Body* actually *given* and *broken*, and the other to be a *Memorial* of his *Blood* actually *shed*; as the Words used exactly signify: This part, I say, of our Lord's Behaviour must relate to what His Disciples were to do, *after* he should be taken from them. They could not do the Actions here named, in *remembrance* of Him, whilst He himself was corporally present with Them: nor in *remembrance* of any thing *done*, which was not then *done* and *past*. But after his *Death*, They could. For *then*, tho' not before, They could eat *Bread*, and drink *Wine*, in remembrance of his *Body* actually *given* and *broken*; and of his *Blood*, actually *shed* and *poured forth*, for the good of his Followers. This *Remembrance* of *Christ*, during the time of his *Bodily Absence*, was by Himself and his Apostles, declared to be the *End* of this *Positive Institution*. Those sincere Believers therefore, who *eat* and *drink* for this purpose, or, in *Remembrance* of Him, certainly do these actions agreeably to the *End* proposed in it. On the contrary, I fear it must follow that They who have attempted to introduce into this Rite, the *natural* Body and Blood of *Christ*; and a Real Sacrifice of a *present* Body; have not only endeavoured to introduce endless *Absurdities* into a plain Duty: but have presumed to destroy, as far as they can, the Whole Nature

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and End of our *Lord's* own *Institution*; and cannot be said to celebrate the *Lord's Supper*, agreeably to the *Institution*, in remembrance of Christ; but only to act over a *Ceremony* of their own *Invention*, and of quite another sort.

X. There being *Other* Passages of the *New Testament*, besides those already cited, which *occasionally* relate to this subject: It is of importance to all Christians to consider them; and to examine what farther Instructions They contain about this Holy Rite.

1. The first of those I mean, is in I. *Cor.* chap. x.

Ver. 16. *The Cup of Blessing, which We bless, is it not the Communion of the Blood of Christ? The Bread which We break is it not the Communion of the Body of Christ?*

17. *For we being Many, are one Bread and one Body: for We are all partakers of that One Bread.*

18. *Behold Israel after the Flesh: Are not They which eat of the sacrifices partakers of the Altar?*

19. *What say I then? That the Idol is Any thing, or that which is offered to Idols is Any Thing?*

20. *But*

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20. But I say that the things which the Gentiles sacrifice, They sacrifice to Devils, and not to God: And I would not that Ye should have fellowship (or Communion) with Devils.

21. Ye cannot drink the Cup of the Lord, and the Cup of Devils. Ye cannot be partakers of the Lord's Table, and of the Table of Devils.

This whole Passage was occasioned by the State of the *Corinthian* Christians, with regard to the *Heathens* then all around them. And the *Intent* of it, I think, may be truly expressed in the following *Paraphrase*. Ver.

16. "When We Christians, in our Religious
"Assemblies, partake in common of the Cup
"of Blessing; or, the Thanksgiving-Cup, the
"Cup * over which We speak good Words
"of Praise and Thanksgiving to GOD;
"do We partake of this, as drinking Wine
"provided for an ordinary Entertainment?

C 3

No

* Thus the words, the Cup of Blessing [*ἐὐλογίας*] which we bless, [*ὃ ἐὐλογῶμεν*] appear to signify, beyond all reasonable Doubt. Our Blessed Lord's giving Thanks over the Bread, at the Institution of this Rite, is expressed by St. Matthew and St. Mark by the same word [*ἐὐλογήσας*.] This Cup in the Lord's Supper answered to the Cup solemnly drunk at the *Paschal Supper*, and called by the Jews the Cup of Thanksgiving, or the *Thanksgiving-Cup*. And thus St. Chrysostom and Theophylact, (who both lived, after much Ceremony and high language were brought into this Institution) interpret these words of St. Paul to signify "The Cup over which We give praise
"and Thanksgiving to Him, who poured out his Blood for Us;" as the Wine in this Cup is called.

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“ No certainly; but as Wine appointed to
 “ be a *Memorial* of the *Blood* of *Christ*
 “ shed for Us. Is it not therefore, in its
 “ plain Design, the *Joint-partaking* (or *Com-*
 “ *munion*) of That which brings to *Remem-*
 “ *brance*, and in his Institution is called,
 “ His *Blood*? When in the same Solemnity
 “ We *break* and eat *Bread*, Is not this the
 “ *Joint-partaking* (or *Communion*) of That
 “ which is appointed for the remembrance
 “ of his *Body*, and is therefore by Him cal-
 “ led, His *Body*; and not the Eating Bread
 “ as at an ordinary Meal *? Ver. 17. I say,
 “ The *JOINT-partaking*: For such is
 “ the

* Dr. Clark, in his *Expos. of the Ch. Cat.* p. 314. speak-
 ing of the *Lord's Supper*, “ We enlarge, says He, by this Com-
 “ munion of Christians that Sacred Bond of Universal Love,
 “ — Charity. For, *the Bread which We break, is it not the*
 “ *Communion of the Body of Christ*? the Communion of all
 “ the Members of Christ's Body, one with another?” Yes,
 certainly it is so. But when that *Great Man* gave this as the
 sense of this particular Expression in this place, He did not
 call to mind these Words immediately going before, in the
 same verse, “ *The Cup*—Is it not the Communion of the Blood
 “ of Christ”? From whence it is plain that St. Paul was
 here speaking of the *Two* things, (the *Wine* and the *Bread*,)
 of which Christians partake in this Rite. And therefore tho',
 in other passages, the whole *Body of Christians* is called the
Body of Christ; and tho' St. Paul here goes on to prove
Christians to be *One Body* from this *Social* partaking of *One*
 and the same *Bread*; yet, in *this* particular verse the *Body of*
Christ no more signifies that *Society*, than the *Blood of Christ*
 does: no more indeed, than the words, *My Body*, in the *Insti-*
tution itself, can be supposed to signify, *My Society of Disci-*
ples. For St. Paul is not in this verse speaking of the *Body of*
Christ (i. e. *Christians*) partaking of the *Lord's Supper*; but of
 that *Body of Christ*, of which *Christians* partake, in it.

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“ the Nature of this Rite, that it is a com-
“ mon *partaking* of Bread in an Assembly,
“ and not the particular Action of every
“ *Man* in private. And for this very reason,
“ because it is One Bread, or Loaf, of which
“ We thus jointly partake in common. We
“ tho’ many particular Persons, do in effect
“ by this declare ourselves to be One Body
“ or Society. Or, As the Eating Bread to-
“ gether is the usual Symbol of *Union* in
“ *Society* amongst Men ; so We, gathered
“ together in One Company, and partaking
“ of the same Bread, acknowledge Ourselves
“ by this Act, to be One Body ; and as Chris-
“ tians, by this we declare ourselves and our
“ *Fellow Christians* One society, (distinct
“ from the Body of the Heathen World,)
“ devoted and subject to *Christ*, as our com-
“ mon *Head*. Ver. 18. In the same man-
“ ner, amongst the *Jews*, the Persons, who
“ eat Any part of what has been *sacrificed*
“ upon the *Altar* of the true God, by this
“ Act, are supposed, and profess themselves,
“ in effect, to partake of this Flesh, not as
“ at an Ordinary Meal, but as of *Flesh* that
“ has been offered upon the *Altar* of the
“ *True God*; and consequently, own Them-
“ selves by This, to be *His* People, and Wor-
“ shippers of *Him*, in a peculiar Sense, as
“ truly as if They themselves had offered
“ this very Flesh, as a Sacrifice, upon his
C 4 “ *Altar.*”

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“ *Altar.*” Ver. 19. “ When I apply this
 “ to the *Heathens* around you, and the *Sa-*
 “ *crifices* to their *Idols*, I do not mean to af-
 “ firm that the *Idols* in their Temples, to
 “ which they offer *sacrifice*, are any Real
 “ Beings; or that what They *sacrifice* to
 “ Them is in truth, even after such *Sacrifice*,
 “ at all different in itself from any other
 “ Common Flesh; or that You may not,
 “ with regard to the True Nature of things,
 “ and to your own Consciences only, as law-
 “ fully and as innocently eat of this Flesh
 “ thus sacrificed, as of any other. V. 20.
 “ But this I say, That the *Heathens* them-
 “ selves certainly think of these Offerings,
 “ and intend them, as Sacrifices, (not to
 “ Nothing, but) to some Real Beings, to
 “ whom they imagine them to be acceptable.
 “ And since it is not to the *One* only supreme
 “ God, that these *Sacrifices* are made in their
 “ *Temples*; but professedly to some *Inferior*
 “ *Beings*, or *Demons*, whom they thus ho-
 “ nour as *Gods*: upon this account it is, that
 “ I would not that Ye should be *Joint-par-*
 “ *takers*, or appear to be *Communicants*,
 “ with the *Heathens* around you; by eat-
 “ ing of those things, in common with Them,
 “ which have been sacrificed in Religious
 “ honour to Those supposed *Demons*. For,
 “ tho’ by this Action, (as You think right-
 “ ly about their *Idols*, and their *Sacrifices*,)
 “ You

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“ You would mean Nothing but what is in
“ itself innocent ; Yet, You would appear
“ to join publickly with Those who really
“ intend it as an Honour to some *Dæmon*,
“ in derogation to the Worship of the *supreme*
“ *God*; and by eating with Them, will be
“ supposed, in common construction, to per-
“ form the same Religious honour to the
“ same supposed Being; and will thus
“ give Encouragement by your Example
“ to their *Idolatry*.

“ This behaviour cannot be justified in
“ You. V. 21. For you, who are Christians,
“ and therefore are obliged to discourage E-
“ very Appearance of that Worship of *Dæ-*
“ *mons* which *Christ* came to abolish, cannot
“ without a great crime, drink at the *Lord's*
“ *Supper*, in remembrance of *Christ's Blood*;
“ and drink also with the *Heathens*, of the
“ *Cup*, which They drink at their Feasts in
“ honour to their False Gods. You cannot
“ without guilt partake of the *Lord's Ta-*
“ *ble*, by eating *Bread* in remembrance of
“ Him; and by this action professing Your-
“ selves His Disciples and in Fellowship
“ with Him: and also partake of the *Tables*
“ of these False Gods, by eating of the *Sa-*
“ *crifices* offered to Them. You cannot be
“ really the *Disciples of Christ*, and of any
“ of these *False Gods*, at the same time.
“ Nor can You perform One Religious Ac-
“ tion

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“ tion in honour to *Him*; and another of the
 “ same kind, which, (whatever your own
 “ Thoughts be) will appear to all around you
 “ to be performed in honour to the *Idols* of
 “ the Heathen; without great inconsistency,
 “ and very bad Consequences from such
 “ a Behaviour.

The Apostle's argument in short, is this.
 “ By eating and drinking together, at the
 “ *Lord's Table*, You pay a Religious Honour
 “ to *Christ*, by jointly partaking of
 “ *Bread and Wine*, in a Religious Remem-
 “ brance of *Him*, as your *Master*; and by
 “ this Participation, in common with one a-
 “ nother, profess yourselves to be *One Body*,
 “ under *Him* the *One Head*. These very
 “ Actions of your *Religion*, therefore, hav-
 “ ing plainly this Intent and Signification in
 “ them, make it utterly absurd and inexcusable
 “ for You to perform the like Actions,
 “ understood to be done in honour of those
 “ False Gods whose Worship He came to de-
 “ stroy; and to join with the Heathens, in
 “ feasting in their Temples, upon what has
 “ been Sacrificed by Them in honour to these
 “ False Gods.”

I thought, it might be of use to be very
 careful in explaining the *Apostle's* Argument
 in this passage, because it does not appear to
 have been rightly understood. Particularly,
 I find these Words — *The Cup — which we*
bless,

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bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? interpreted by many Learned Men to signify a *Communion*, or partaking, of *all* the *Benefits* of *Christ's Body* broken, and *Blood* shed; A Point which, it seems to Me, *St. Paul* could not have in his Thoughts, as at all proper for his present Argument. On the contrary, I think, that the Words here made use of, cannot have this Signification; and that in this place particularly, *St. Paul's* Argument neither requires it, nor admits of it.

The *Greek* Word [*κοινωνία*] used by the Apostle, and the Word *Communion*, which is *Latin*, both signify a *Joint-partaking*, or a partaking of something in *common* with Others of the same *Society*. And this *Joint-partaking* of *Christ's Body* and of *Christ's Blood*, can signify no more than *Eating* his *Body* and *drinking* his *Blood*, as a *Society* of his *Disciples*. So that if *St. Paul* had here made use of the very Expressions which our Lord used in the *Institution* of this Rite, They would have appeared thus: When *We Christians*, assembled in a *Body*, drink *Wine* at the Lord's Supper. Do we not *drink* the *Blood* of *Christ*? and when we eat *Bread*, Do we not *eat* the *Body* of *Christ*? And the meaning of this would plainly have been, that, in the Lord's Supper, we do not
eat

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eat and drink Bread and Wine, as at an ordinary Meal; but as *Memorials* of the *Body* and *Blood* of *Christ*; in Honour to *Him*, as the *Head* of that *Body* of which We are all *Members*. And the very same Sense seems the only Sense in which the *Communion* of *Joint-partaking* of his *Body* and *Blood* can reasonably be *here* understood.

If we observe the *Apostle's Design* in this Argument; it will appear that He had not the least occasion to speak here of the *Benefits* of *Christ's Death*. His *Design* was to incite the *Corinthians* to *flee from Idolatry*, ch. x. 14. by shewing Them what a Crime it must be in a *Christian*, to do (what was accounted) Honour to the Gods of the Heathens; by feasting upon, and *partaking* of, their Sacrifices. In order to do this, it was not to his Purpose to say, "By eating *Bread* and drinking *Wine* in the *Lord's Supper*, " You partake of all the *Benefits* of *Christ's* " Death; and therefore, You cannot eat of " the Heathen Sacrifices." Neither do I see that this is any Argument at all to the Point in his View. But to say, "By eating " *Bread* and drinking *Wine* in the *Lord's* " Supper, You eat and drink, or partake of, " *Bread* and *Wine*, not as at a Common " Meal; but of *Bread* and *Wine* called the " *Body* and *Blood* of *Christ*, in remembrance " of which they are appointed to be eaten " and

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“ and drunk : You perform this Religious
“ Rite in honour to Him, and acknowledg-
“ ment of Him for your Master : Therefore
“ You cannot without great absurdity and
“ guilt, appear to pay the same sort of Ho-
“ nour to any False *Gods*, by feasting, with
“ their Votaries, upon their Sacrifices :”
This, I say, is an Argument to his purpose;
and proves all that He aimed at.

The same thing appears from the Argument the *Apostle* draws from the *Jews* : In which he cannot be supposed to have in his thoughts the *Benefits* to which they were entitled who offered the *Sacrifices* spoken of; because this has nothing to do with his present Design; which was plainly to shew *Christians* that it was a Crime, not only to offer *Sacrifices*, but to join with the *Heathens* in feasting in their Temples, upon those Sacrifices so offered, and so eaten, in Honour to some false God. For this He appeals to to the *Jews* : amongst whom, Those who *partake* of what had been *Sacrificed*, though not at the very *Altar*, nor offered by themselves; yet are accounted *Partakers* of the *Altar* itself; or accounted to do an Act of Honour to their God, just as if Themselves had offered these Sacrifices, and eaten at the *Altar* itself. The Conclusion is, “ So it must
“ be with you *Christians*, if you *feast* with
“ the *Heathens* upon their *Sacrifices* in their
“ Temples,

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“Temples, though not offered by yourselves.” But it quite alters the whole Intent of this, to represent the *Apostle* as arguing thus; “The *Jews* partaking of the “*Sacrifices*, partake of all the Benefits accruing to the *Offerers* themselves: Therefore, “it will be the same with you in the Heathen *Feasts*.” Nor can I see what Argument can be formed from this. For, in the last place,

Here is nothing to answer to these *Benefits*, in the opposition made, in the *Conclusion*, between the *Table* and *Cup* of the *Lord*; and the *Table* and *Cup* of the *Demons* worshipped by the Heathens. *Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be partakers of the Lord's Table, and of the Table of Devils.* This is the Conclusion of the *Apostle's* reasoning. And this cannot possibly signify, “Ye cannot be partakers of the *Benefits* of the *Lord's Table*, and “of the *Benefits* of the *Table* of the Heathen *Deities*,” for no *Benefit* could possibly be supposed by Him to accrue from These, even to the *Heathen-worshippers* themselves. But the Inference is, “Ye cannot, without absurdity and a Crime, feast “in the *Lord's Supper* to the honour of “*Christ*; and feast also with the *Heathens* “in their Temples, upon their *Sacrifices*.” Consequently, when at the beginning of the
argu-

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argument, and to introduce only this *Conclusion*, He asks, *The Cup — Is it not the Communion*, (or Joint-partaking) *of the Blood of Christ? The Bread, — Is it not the Communion* (or Joint-partaking) *of the Body of Christ?* He must be supposed to mean, what alone was to his purpose, “Is not our
 “ *Joint-partaking of Bread and Wine*, in
 “ the Lord's Supper, a Religious partaking
 “ of what are *Memorials* of Christ's *Body*
 “ and *Blood*; and a *Rite*, by which we pro-
 “ fess to pay Honour to Christ as our Lord
 “ and Master?” For this was only in order
 to infer, “If so, we ought not to feast with
 “ the *Heathens* upon their *Sacrifices*, or ap-
 “ pear to pay the like honour to any *False*
 “ *God*.”

That this therefore, is the full meaning of the former part of this *passage*, appears from hence, That it cannot be supposed to contain in it, what has no relation to the *Conclusion* drawn from it. In this *Conclusion*, *viz.* *Ye cannot be partakers of the Lord's Table, and of the Table of Devils*, it must be allowed that nothing is said about these *Benefits*; because otherwise, in the latter part of the Sentence, the *partaking* of the *Table of Demons*, must signify and imply that *Benefits* were conveyed, by such participation, to their *Worshippers*; which cannot be supposed. In the *Premisses* therefore which lead
 to

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to this, it was not the *Apostle's* design to speak of the *Benefits* accruing to *Communicants* by partaking of the *Lord's Supper*; but only of the Significancy of that *Rite*, as an Act of *Religious Honour* paid by *Christians* to their Master.

Add to this, that, in the former part of this *Passage*, the very word [*κοινωνῶς*] *Joint-Partakers* (or *Communicants*) is made use of, with respect to *Devils* or *Dæmons*; and answers to the word [*κοινωνία*] *Communion*, or *Joint-Partaking*, used before concerning the *Body* and *Blood* of *Christ*: I would not that you should have Fellowship (or *Communion*) with *Dæmons*. The sense of the whole *verse* is plainly this: "The *Heathens* intend their " *Sacrifices* to supposed *Dæmons*, and not " to the *True God*: And I would not have " You, who are *Christians*, partake with Them " of Any thing, which is intended to have " Relation to the honour of any *False God*." How little ground therefore, is there for the *Remark* of some learned Men, that the word *κοινωνία*, (*Communion*) is used where the *Inward* or *Spiritual* part of the *Lord's Supper* is spoken of; and the word *μετέχειν*, (*Partaking*) afterwards used, where the *External* only is meant: When we see the word *κοινωνοί*, (*Communicants*) here used with regard to *Idols*; where no *Spiritual* part could be thought of? For the whole argument sup-
poses

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poses an *Idol* to be a *Nothing*; and the *Christians* concerned to have no Thought of receiving *Good* or *Hurt* from these *Idols*, or of paying real Honour to them; and yet, forbids them to *communicate* with the Worshipers of them, by joyning in that *External Act of Feasting*, which appeared to tend to the Honour of an *Idol* or False God; and would be turned to an ill use by their *Heathen* Neighbours. And the same Words being used with regard to *Christ*, and these *Demons*, [*κοινωνία* and *κοινωνοί*, in one verse; and *μετέχειν* in another;] it follows that *Communion*, and *Partaking*, which both signify, in this Passage, a *Partaking of something in common with others*, are words of the same Signification in both Cases: and that when the *Apostle* asks of the *Cup* which Christians drink, "Is it not the *Communion* of the *Blood* of *Christ*?" In the first part of the Argument; He means no more than if he had said, "Is it not the partaking of the *Cup* of the *Lord*?" as He expresses his *Conclusion*: and that when He asks of the *Bread* which *Christians* eat in their *Assemblies*, "Is it not the *Communion* of the *Body* of *Christ*?" He means no more than if He had ask'd, "Is not the *Table* at which We eat this *Bread*, the *Table* of the *Lord*?" as He calls it afterwards. In both places the Stress is laid upon the *Design*

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of the *Rite*, as performed in honour to *Christ*; and not upon the *Effect* of it upon the *Partakers*, or the Benefits accruing to Them. “ You in your Assemblies *eat Bread* and “ *drink Wine*, in a Religious Remembrance “ of *Christ* your Master, and therefore ought “ not to do the like Acts in a supposed Ho- “ nour to the Idols of the Heathen, whose “ Worship he came to destroy,” is the Argument : And the Guilt of such a Behavior is the whole Ground of it.

Before I proceed, it seems worthy our Observation, that, tho’ *St. Paul* found occasion to speak here expressly of *Offerings* and *Sacrifices* made to Idols; and of the *Altar* in the *Jewish Temple*; yet, when he comes to speak of the *Lord’s Supper*, he does not once represent the *Bread* and *Wine* as Things *offered*, or *sacrificed* to God upon an *Altar*; (which he could not have avoided, had he had that Notion of them:) but, in the plainest words, speaks of the *Cup of the Lord*, and of the *Table of the Lord*; and not of any *Altar*, or of any *Offering* of the *Bread* and *Wine*, or any *Sacrifice* made to God, as upon an *Altar*. And this, I think will be found, a good Argument against the *Things* themselves.

I know,

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I know, It has been objected to this by *Learned Men*, of a contrary opinion, that in some places of the *old Testament*, the *Altar* in the *Temple*, acknowledged to be so, and almost always called so, is yet itself call'd a *Table*; and that therefore, what *St. Paul* calls here a *Table*, may be an *Altar*, notwithstanding this lower Name bestowed upon it. But, supposing this to be true of the few *Passages* mentioned; the Argument drawn from it is of no force.

For an *Altar*, acknowledged and declared to be so, in its principal Uses, but serving also in some other respects the uses of a *Table*, may be justly sometimes called a *Table*. But it cannot follow from hence that a *Table*, never plainly declared to serve any one purpose of an *Altar*, nor once called by that Name, may properly be thought or called so. And, as in the Case of what is called the *Jewish Altar*; had That itself always been called and declared to be a *Table*, for the purposes of eating and drinking; and no Uses of it appointed which are the peculiar Uses of an *Altar*; no Man would ever have thought of it, under the Notion of an *Altar*: So let it be in the Case of the Christian *Table*; which never was at first spoken of, but as a *Table*, and appointed for the Uses of a *Table* only. The *Jewish Altar* therefore, having been always declared an *Altar*; and yet serving some purposes

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of a *Table*; might be sometimes call'd by this name, without any derogation from its higher Title. But the *Table* used in the *Lord's Supper* having never been declared or called an *Altar*; nor appointed to serve any One peculiar purpose of an *Altar*, ought to retain its One only Original Name; and cannot properly be called by Any Other, which carries along with it an *Idea* of Uses for which a *Table* was never designed.

If we go farther into the Argument, it will be of use to consider, 1. What it was, under the *Jewish* Dispensation, that this *Table* answers to. And here, it is plain, that as the *Lord's Supper* itself answers to, and takes its name from, the *Paschal Supper*; so, the *Lord's Table* answers to the *Table* that was spread for the partaking of that Supper. That which answers, in the Christian Dispensation, to the *Paschal Lamb*, (which was an *Eucharistical*, or Thanksgiving, *Sacrifice* offered to God,) is *Christ* himself, offered by himself upon the Cross. Thus the *Apostle* says, *Christ our Passover* (i. e. *Christ*, who, in a figurative manner of speaking, may be stiled Our *Paschal Lamb*) *was* (or *has been*) *sacrificed for Us*, 1 Cor. v. 7. But the *Paschal Supper* was distinct from the *Sacrifice* of the *Lamb*; and after it. To this alone it is that the *Lord's Supper* answers; which was made to consist in eating
and

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and drinking *Bread* and *Wine*, in remembrance of that *Offering* once made by *Christ* : of which *Offering* itself it was impossible for *Christians* to eat. And consequently, as the *Lord's Supper* answers, not to the *Sacrifice* of the *Lamb*, but to the *Commemorative Supper* celebrated by the *Jews* after that *Sacrifice* ; so, the *Lord's Table* does not come in the place of the *Altar*, on which the *Lamb* was sacrificed ; but of that *Table* upon which the *Paschal Supper* was put, in order to be eaten, (with the Cup of *Blessing* or *Thanksgiving* which was no part of the foregoing *Sacrifice*,) in *Memory* of their *Great Deliverance* out of *Egypt* ; and in their own Houses, where there could be no thought of any *Altar*. Accordingly *St. Paul*, in his Account of the *Institution*, (already produced and explained,) introduces our Lord, after the *Paschal Supper*, requiring his Disciples, in times to come, and as soon as his Suffering should be over, (which then immediately followed,) to celebrate *Another* sort of a *Feast* in honour to a greater Deliverance ; by eating and drinking in a serious and thankful remembrance of him : plainly substituting *this Supper*, and *this Table*, in the place of the *Jewish Supper*, and the *Jewish Table*.

2. What I am arguing will be plainer still, if we consider what it was amongst the *Heathens*, that the *Table* of the Lord an-

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swers to, throughout St. *Paul's* argument. There is mention indeed made, in the *former* part of it, of *their Sacrifices* in the Temples of their *Idols* ; as well as of the *Jewish Sacrifices* to God, upon the *Altar* in their *Temple*. But the *Table* of the *Lord* is not once put in opposition to the *Altars*, upon which the *Heathen Sacrifices* were offered ; but to those *Tables* upon which, at a distance from the *Altars*, in other parts of their *Temples*, (nay perhaps at their own Houses) their Entertainment was put ; and at which their *Feast*, in honour to their *Idols*, was celebrated. One part of these feasts consisted of something which had been sacrificed to their *Idols* ; and that part which had not, was with the other intended to the same End : and the whole placed upon *Tables*. St. *Paul's* sole End being therefore, to dissuade the *Christians* from partaking of these *Feasts* with the *Heathens* ; for which he urges the *Inconsistency* of their being partakers of the *Table* of the *Lord* and of the *Tables* of *Dæmons* ; in this Argument the *Table* of the *Lord* cannot be opposed to the *Altars* of those *Dæmons*, but to those *Tables* to which *Christians* were inticed by their *Heathen* Neighbours : and therefore, must come under the same Notion of a *Table* properly so called, with those *Tables* at which the *Heathens* feasted.

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3. The *Nature* and End of that *Institution* in which the *Lord's Table* is used, ought to direct our *Thoughts* upon this, as well as all other *Points* relating to it. The *Institution* is an Appointment of a *Rite* which is to consist in *Eating* and *Drinking*, in *remembrance* of something past; *viz.* of the *Body* of Christ broken, and his *Blood* shed, for the good of Mankind. There is no need of an *Altar*, for this sort of *Commemorative* Eating and Drinking: neither is there any thing in the peculiar Notion of an *Altar*, that can be thought necessary to the doing these Actions, in *remembrance* of such *past* Facts. The Actions themselves, it is plain, are Actions belonging properly to a *Table*. And it is upon this Account only that a *Table* is at all used, because it was, and is, the Custom of most Countries to use a *Table* at their *Meals*, and *Feasts*. If this had not been the Custom at *Jerusalem*, and at *Corinth*; we should not have heard a Word even of a *Table* in this Rite: nor could the celebrated Dispute have ever arisen between *Table*, and *Altar*. And I presume, No one of common Understanding will say that, in those Countries where all are known to eat their *Meals*, upon the *Floor*, or a Carpet spread upon it, the *Lord's-Supper* would not be duly celebrated, without either *Table*, or

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Altar;

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Altar; or the least resemblance of either of them.

The only thing in the *Christian Dispensation* which answers to any of the *Legal Sacrifices*, but indeed, is far more Excellent, in its nature and design, than them All, is the *Death of Christ*; that *Sacrifice* which he voluntarily made of his own Life, to his own, and his *Father's*, Love of Mankind. The only Person who answers to any *Jewish Priest*, consider'd as a *Sacrificer*, is *Jesus Christ* himself, who offer'd himself up. The only thing which answers to the *Altar* upon which the *Sacrifices* were offered, is *that very Cross* upon which Christ died. Now the *Lord's Supper* was instituted, not to offer up to God, in future times, what then was offered up; and what could not at that time, or at any other, be offered up, but by *Christ Himself*, who alone had power to do it: but to call to *Remembrance* a *Sacrifice* already offered; and the *Sacrificer*, who offer'd it himself; and, by consequence, the *Altar* (if we will call the *Cross* so) upon which it was offered. This being so; and the very *Essence* of this *Institution* being *Remembrance* of a past Transaction; and this *Remembrance* necessarily excluding the Corporal *presence* of what is *remember'd*: it follows that, as the only *Sacrifice*, and the only *Sacrificer* in the Christian Dispensation, are

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remember'd, and therefore not *present* in the *Lord's Supper*; so the only Christian *Altar*, (the *Cross* upon which Christ suffer'd) being also by consequence to be *remember'd*, it cannot be present in this *Rite*, because that *presence* would destroy the very Notion of this *Remembrance*.

Nor is the *figure* of an *Altar* more proper; not only because the *figure* of an *Altar*, is no more a *real* Altar, than a *Table* is; but because the *Lord's Supper* was not instituted, as a *Stage-Play*, to act over our *Saviour's* Death; (which is an unworthy thought;) but as a *Rite*, for the *Remembrance* of his Death once past, and not to be repeated: And also, because, if it had been instituted for so low a purpose; the exact figure and posture of his very *Cross*, and not of an *Altar*, (with many Circumstances not fit to be named,) would have had a just Claim to make a part in the Representation.

Agreeably to all this, many of the *Greek Fathers* and *Commentators*, who lived some hundreds of years after the *Institution* of the *Lord's Supper*, when by degrees the Language had been altered; tho' Themselves, amongst Other high Words, often called this *Rite* a *Sacrifice*; yet they could not forbear sometimes to correct this Expression: and to declare, They did not mean a *Sacrifice*, properly speaking, but only the *Remembrance* of
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of a *Sacrifice*. Particularly St. *Chrysostom*, Hom. xvii. in *Ep. ad Hebr.* after he had said, *θυσίαν ποιῶμεν*, He adds, *μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας*: which is in effect to say, “ I call it a *Sacrifice*; but indeed, It is not a *Sacrifice*, but the *Remembrance* of a *Sacrifice*.” And consequently, No *Altar* can be necessary, or proper. For where there is no *Sacrifice*, but only the *Remembrance* of a *Sacrifice*; which supposes the *Sacrifice* to be *past* at another place: there can be no *Altar*; but only the *Remembrance* of that very *Altar*, upon which that *past Sacrifice* was offer’d.

This plain Argument, taken from the Notion of *Remembrance*, is very strong against the Doctrine of an *Altar* maintain’d by those of the *Romish Church*. “ The *Sacrifice* of Christ’s *Body*; the *Sacrificer*, and the *Altar* upon which it was offer’d, are all to be remember’d in this Rite: and therefore, supposed to be *absent*; not *present*.” But whilst they think of their *Priests* as *Sacrificers*, and as offering the *Sacrifice* (properly so called) of the very same *Body* and *Blood* of Christ, which he offered upon his *Cross*: Whilst, I say, they maintain this absurdity, contrary to the Notion of a *Memorial*, as well as to the Nature of things; no wonder that they speak so much of a *Real Altar* for this *Real Sacrifice*. And
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indeed, let a *Popish absurdity* be never so monstrous; yet it must be acknowledged that it is generally, in its several parts, *self-consistent*, and all of a piece. But for those who have disavowed the *Absurdity*, which alone could be the Ground of any Notion of an *Altar*, in this Rite, still to be fond of the *Notion*, after they have parted with the *Ground* of it; is very hardly to be accounted for.

I shall only add that, (in perfect agreement with what I have now said,) throughout the *Established Rules* and *Authentic Rubrics* of our *Church*, whenever there is occasion to speak upon this Subject, the Name constantly made use of, is the *Communion-Table*; or simply, *The Table*; never *Altar*: which latter Name is carefully banish'd from every Declaration of Our Governors, in the last Settlements of this *Church*. To return,

From this *Passage* [1 Cor. x. 16—21.] thus explained, the following *Proposition* may be drawn.

XI. *Christians*, meeting together for Religious Worship; and eating *Bread* and drinking *Wine*, in *Remembrance* of *Christ's Body* and *Blood*, and in honour to him; do hereby publicly acknowledge Him to be their
Master,

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Master,

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Master, and Themselves to be His Disciples : and by doing this in an Assembly, own Themselves, with all other Christians, to be One *Body* or Society, under Him the Head ; and consequently, profess Themselves to be under His Governance and Influence ; to have *Communion* or Fellowship with *Him*, as *Head*, and with all their Christian Brethren, as *Fellow-Members* of that same *Body* of which He is the *Head*.

This indeed, all flows from, or is included in, the primary *End* of the *Institution*, the *Remembrance* of our Blessed Lord. For this serious and Religious *Remembrance* supposes a Belief in Him ; and consequently implies in it an acknowledgment of our being His Disciples ; that is, in other words, Members of that *Body* of which He is the *Head* : and, as such, obliged to All the *Duties*, and entitled, (unless We be wanting to our Selves in any one necessary Point,) to All the *Blessings*, of such a Relation.

2. The Other *Passage* I must mention, is in I *Cor.* XI. v. 20,——34.

Ver.

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Ver. 20. *When ye come together therefore, into One place, This is not to eat the Lord's Supper.*

21. *For in eating every one taketh before other, his own Supper : and One is hungry, and Another is drunken.*

22. *What ? have ye not houses to eat and to drink in ? or despise ye the Church of God, and shame Them that have not ? What shall I say to you ? Shall I praise you in this ? I praise you not.*

The *two* first of these Verses set forth the Crime of Some of the *Corinthian* Christians in this manner. *V. 20*, "When therefore, " You come together, professing to *eat* and " *drink* in remembrance of your Master ; " and at the same time behave yourselves " indecently, as I have been informed you " do : This, I tell you plainly, is not to *eat* " the Lord's Supper, as it ought to be eaten, " according to the Design of the Instituti- " on : *V. 21*. For, as I hear, many of you " behave yourselves rather as Persons eating " your own Suppers, to satisfy and even in- " dulse your own appetites : Those of you " who are able to provide plentifully for " themselves, eating at that *Feast*, to which " you join the *Lord's Supper*, without wait- " ing for their poor Brethren ; and not like " Persons meeting to partake of a *Common* " *Feast*.

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“ Feast. And thus in the most indecent
 “ manner, the poor man, in this Assembly, is
 “ hungry without being satisfied ; whilst
 “ Another who can supply Himself plenti-
 “ fully, feasts himself even beyond due
 “ bounds.”

For this Crime he reproveth them severely,
 v. 22, thus, “ Have ye not Houses of
 “ your own, for your ordinary Eating and
 “ Drinking ? Or have you no sense that
 “ these Assemblies of Christians come toge-
 “ ther for the Religious purpose of *Eating* and
 “ *Drinking* in remembrance of their Master ;
 “ and that the *Place* where they meet
 “ for this good End is not the proper place
 “ for your Ordinary Meals ; much less for
 “ your Excesses in Drinking ? Do ye thus
 “ despise the Church of God ; the Assem-
 “ blies of Christians, and the * Place You
 “ at this time profess to meet in, for Religi-
 “ ous, and not for common purposes ? and
 “ thus

* This *Passage* does not imply that particular Places were at this time set apart, or consecrated, to a Religious Use, so as to be entirely free from all the common Uses of life : nor indeed, was it possible, in those early days, to follow any other Rule, than that of meeting together by Agreement, in such place, and at such time of day, as might be most convenient for All, and most secure from Danger. It argues only, that whatever place they agreed to meet in, though often changed ; That this place, I say, at the time of their assembling in it for an *Act of Religion*, was not a proper place for their ordinary Meal, or their *feasting* in order to satisfy and indulge their *Bodily Appetites*.

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“ thus put to Shame Those of your poor
“ Brethren, who are not able to make pro-
“ vision for Themselves, by such a behavior
“ as seems to insult their Poverty and Hun-
“ ger in such publick Meetings? Can I
“ praise you for this? Far from it. On the
“ contrary, I condemn you, as acting incon-
“ sistently with the *Original Institution* of
“ this Holy Rite; a true Account of which
“ I will now lay before you.” This is con-
tained in the *three following verses*, viz. 23,
24, 25. which I have already produced and
explained, *p. 9, &c.* The *Apostle* then ar-
gues from this *Institution*, V. 26. *For as of-*
ten as ye eat THIS Bread, and drink THIS
Cup, ye do shew the Lord's death till He
come. That is “ From the *Institution* itself,
“ it is plain that the Design of your meet-
“ ing to eat *this* Bread, and to drink *this*
“ Wine” (for upon *this* is the Stress laid) is
“ very unlike to That of your meeting to
“ eat and drink *Bread* and *Wine* in a Com-
“ mon way; and is no other than the serious
“ purpose of *shewing forth*, or keeping up
“ the *remembrance* of, the *death of Christ*, in
“ this particular Manner, till He shall return
“ in Glory.” After this, He goes on,

Ver. 27. *Wherefore, whosoever shall eat*
this Bread and drink this Cup of the Lord
UNWORTHILY, shall be guilty of the
Body and Blood of the Lord.

28. *But*

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28. *But let a Man examine Himself, and so let Him eat of that Bread, and drink of that Cup.*

29. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to Himself, not discerning the Lord's Body.*

30. *For this Cause many are weak and sickly among you, and many sleep.*

31. *For if We would judge Ourselves, We should not be judged.*

32. *But when we are judged, We are chastened of the Lord, that We should not be condemned with the World.*

33. *Wherefore, my Brethren, when ye come together to eat, tarry one for another.*

34. *And if any man hunger, let him eat at home.*

The plain Meaning of these Words, as directed to the *Corinthian Christians*, whose *Sin* and *Indecency* was before spoken of, may be thus expressed.

Ver. 27. “ From the Nature and End of
“ the *Institution* of the *Lord's Supper*, (here
“ set forth) it follows, that every one, who
“ comes to this *Table* of the *Lord*; and, in-
“ stead of behaving Himself *worthily*, that
“ is, suitably to the good End of this Holy
“ *Rite*; and instead of a serious performance
“ of the Actions of *Eating* and *Drinking* in
“ remembrance of Christ his Master, eats and
“ drinks *unworthily*, or in a manner *unsuita-*
“ ble

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“ *ble* to the Design of this *Institution*; be-
“ having Himself as at a Common Meal, or,
“ as if this were only the *Continuation* of a
“ *Foregoing Entertainment*; and even with-
“ out observing the Rules of Temperance:
“ Every such profess'd Christian, is guilty
“ of an High Offence and Indignity against
“ the very *Body* and *Blood* of *Christ*, of
“ which this *Bread* and this *Wine* are Me-
“ morials; and which He pretends and pro-
“ fesses to *remember* by this *Eating* and
“ *Drinking*.

V. 28. “ On the contrary, Instead of this
“ *unchristian* Behaviour, Let every one of
“ you *examine* Himself; enter into, and try
“ Himself, by considering the original *Insti-*
“ *tution* of this *Rite*: and by that *Exami-*
“ *nation* let him be led to perform these ac-
“ tions of *eating* and *drinking*, SO, that is,
“ in *such* a manner, as is plainly implied in
“ the Nature of that *Institution* itself.”

[The words do not appear to Me to signify,
“ *Let a Man examine Himself, and then*
“ *let him eat,*” as they seem to do, at first
reading, in *English*: but, “ *Let a Man exa-*
“ *mine Himself, and let Him eat SO,*” or in
such a manner, as is here laid down, *viz.*
a manner suitable to the *Institution*.
That the word [*ἔτως*] SO, joined to
And, often signifies, *in this manner*, ap-
pears from the use of it in many other pla-

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ces; and that it does so here particularly, appears from the connexion of this with the next *verse*: which begins with *For*, and gives a reason for the Direction laid down in this *verse*. *Let him eat* SO, or in such a manner as is before laid down, *suitably* to the Institution, that is, *worthily*: *For* He that eats and drinks in another manner, or *unworthily*, eats and drinks *Condemnation*, &c. which reason will have the less force, if the Meaning of SO, in the foregoing *verse*, be not, *in such a manner* as is suitable to the Institution. This is not to insinuate that the Examination here recommended was not designed to go *before* the partaking of the *Lord's Supper*: for it is evident, it was. Nor does this *Interpretation* imply it, any more than the *Common* One. For supposing the Words be render'd, "*Let a Man examine Himself, and so (or then) let Him eat,*" &c. the word *Examine* is the same in both *Versions*; and must signify the same *Trial* of a Man's own disposition, framed upon the *Nature* of the *Institution*: which is to direct Him in the serious manner of performing this Duty. But I think, the following *verse* is not so well connected to this, according to the *latter* of these senses; as it is according to the *former*.]

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The word render'd *Examine*, signifies also *approving* after Trial and *Examination*: and agreeably to this, the Direction may be, " Let every one of You *approve* himself, in " this Case, to his own Conscience; as one " regarding the *Institution* and Design of the " *Lord's Supper*; and let him eat and drink " S O, that is, in Such a Manner, as becomes " That Design." And this fuller Sense of the word seems the more proper here, because of what follows about *Condemnation*: which is a *Word* directly opposed to this of *Approving*.

The Apostle goes on thus, *V.* 29. " I say, " Let a Man *try*, and *approve* Himself; " and perform this part of his Religious " Duty suitably to the Design of it, the " *Remembrance* of Christ: because great " will be his Offence, if He wilfully performs it in a *contrary* way; or, in a manner plainly *unworthy* of the *Institution*. " For He that *eateth* and *drinketh*, as some " of you have done, *unworthily*; that is, " unsuitably to that Design; and in a manner utterly inconsistent with It: *not discerning the Lord's Body*; that is, not considering *this Bread* as the *Memorial* of his *Body*; not making a sufficient Difference between *this Bread*, eaten at the " *Lord's Supper*, in memory of *Him*, and a " *Common Meal* even intemperately taken:

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“ He that acts thus, *eats and drinks Dam-*
 “ *nation, Condemnation, or Judgment,* to
 “ Himself; whilst he professes and pretends
 “ to meet his Fellow-Christians at the *Lord’s*
 “ Table, and at the same behaves himself,
 “ as at no other than a Common Table; nay,
 “ even with Intemperance and Indecency:
 “ and by this lays himself justly open to
 “ the Displeasure of Almighty GOD. *V. 30.*
 “ As you may in part see, from the Effects
 “ of this *Intemperance*, and the Tokens of
 “ GOD’s Displeasure now amongst You.
 “ For you have impaired the health of your
 “ Bodies. Sickneſs and even Death are
 “ come amongst you, by the Righteous
 “ Providence of God. *V. 31.* For this is
 “ the Rule in such Cases, If We would call
 “ ourselves to account, and judge and con-
 “ demn what is Evil in Ourselves, so effec-
 “ tually as to forsake it; We should not
 “ then be condemned, or punished by God.
 “ And when we see such Afflictions amongst
 “ Us, We ought, before it be too late, to
 “ consider Them as Chastisements from the
 “ Hand of God, in order to our Amendment,
 “ and designed for this good End, that We
 “ should not finally be condemned with the
 “ Wicked part of the World.”

“ *V. 33.* Upon these accounts, my Bre-
 “ thren, when you are to meet together pro-
 “ fessedly, to *eat at the Lord’s Table*, in re-
 “ mem-

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“membrance of your *Master*, Wait with
“Patience for one another, till a good Num-
“ber be assembled: and then, perform this
“Religious Rite with all Decency, as a joint
“Body of Brethren, equally related to Christ
“and entitled to his Favour; and not
“distinguished from one another, in this Re-
“ligious Action, by any Outward Circum-
“stances of Riches, or Poverty; Plenty, or
“Want. *V.* 34. But if any of You propose
“to *eat* upon another account; to satisfy
“your bodily appetites, and the Cravings
“of Hunger; This is not the Place for it,
“where you assemble in a Body, for a Reli-
“gious Purpose: but the proper Place to
“satisfy any Person's hunger in, is his own
“private House, where he may do it with-
“out Disorder, Indecency, or Shame to any
“of his poor and hungry Brethren.”

From the Whole of this put together We may see clearly, That the ill Behaviour of the *Corinthians* was occasioned by their joining the *Lord's Supper* to a *Meal*, or preceding *Entertainment*, of quite another Sort; in which they both eat and drank to please their Appetites, in such a manner as to distinguish Themselves from their poor and needy Brethren; and to render Themselves unfit to partake afterwards of the *Lord's Supper* in a *worthy* manner: And that the *Apostle's* main Design was *first* to shew them

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the proper Manner of performing that *Duty* of their *Religion*, for which they professedly assembled; and *then* to persuade them rather entirely to leave off these Feasts, at their Assemblies; and to eat and drink for the common Uses of Life, at their own Houses; than to go on in so indecent and inexcusable a Behaviour, at a Time, and in Places, when and where they met together, as *Christian Brethren*, for the purposes of their Holy Religion. And this He does, in the most effectual manner, from the *Time*, the *Words*, and the *Design*, of the *Institution* of this Rite: which the *Apostle* plainly represents as a *Rite* wholly distinct from the *Paschal Supper*; instituted by our *Lord*, not *during* that *Supper*, but *after* it; and *designed* peculiarly for the Direction of his Followers in that one particular manner of religiously commemorating His Death till his coming again. From hence it is, that the *Apostle* draws all that He says, in order to convince Them of their ill Behaviour; and of the Necessity of a better Practice: instructing Them, in this easy way, That the *Lord's Supper* had no natural Connexion, or Relation, to any other *Feast*, or Entertainment for the Satisfaction of their Bodily Appetites; that this End was to be answered better by eating and drinking in their own private Houses; and that it was their Duty to
confi-

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consider the *Lord's Supper*, as a *Religious Rite*, and of a very different nature from their *Common Feasts*; and a *Rite*, at which Their Behaviour ought to be such as was suitable to the good and serious *End* it was designed for.

These were the Lessons St. *Paul* chose to draw from the *Institution* itself, for the peculiar Use of the *Corinthian Christians*, in the *first* Age of the *Gospel*. I shall now, from this *Whole Passage*, thus explained, draw a few *Propositions*, for the Use of *Christians* in these *latter Ages* of it.

XII. The *Examination* here mentioned by St. *Paul*, as regarding the *Lord's Supper*, is strictly speaking a Christian's *Examination* of his own Heart and Disposition, by the *Institution* of this Holy Rite, in order to assure Himself that He comes to the *Lord's Supper*, and will behave Himself at it, not as a Common Meal, or an Ordinary Eating and Drinking; but as a particular *Rite* appointed by Christ: *viz.* That He comes to it, in order to eat *this* Bread and drink

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this Wine, in a Serious and Religi-
ous remembrance of Him, and of his
Death.*

The mention made here of *Examination*, was entirely owing to this, that Some of the *Corinthian Christians*, had deviated, in their practice, from the *Institution of Christ*; and behaved Themselves so intemperately and indecently, as to make no Distinction between the *eating* and *drinking* in memory of their *Master*; and their eating and drinking indecently at a common Meal. When therefore, Any sincere and serious Believer in *Christ* has *approved* Himself to his own Conscience in *this* Particular, that He comes to the *Lord's Supper*, as *His* Disciple, with a Temper and Design *suitable* to the only *End* of it's *Institution*; He may be certain that He has *Examined* Himself in that Sense, in which alone the Apostle has recommended this Duty, with regard to the partaking of the *Lord's Supper*.

An *Examination* of a Man's whole Life and Conduct, by the known Law of God, whether Natural or Revealed; if it be wholly in order to render Himself more perfect in the practice of all that is praise-worthy, in every Circumstance and Relation of Life, must be of great Use to every well-disposed
Christi-

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Christian. But for this, Every one is the best Judge for Himself, of the proper and most convenient time. My Design is only to observe here, that *Self-Examination*, in this Extent, is not a Duty necessarily previous to the *Lord's Supper*; nor spoken of, by *St. Paul*, in this degree, as necessary to our duly partaking of it. And this is fit to be observed; that so No serious Christian may, on the one hand, make it a pretence for his not coming to this Religious *Rite*, that He has not had time for a long and particular *Examination* into his whole past Conduct; or, on the other hand, be *Uneasy* (as too many have been) at their honest performance of this Duty, in *remembrance* of their Lord and Master, without such a long and particular *Examination*.

In the *publick Office* of Our Church, it is observable that the Duty of *Examination* is proposed to Them, who are at that very time supposed to remain in the Church, as *Communicants*. The Exhortation and Threatning of *St. Paul* to the *Corinthians*, are then read to them; They are called upon, at that very time, to *judge* Themselves, and to approve Themselves, by coming with the proper Disposition to the *Lord's Table*. All which must be supposed to be founded upon this, That even so short an *Examination*, in the Church itself, just before the partaking
of

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of the *Bread and Wine*, may be sufficient to satisfy a true Christian, whether he is at that time coming to the *Lord's Supper* with a Temper and Behaviour suitable to the *Institution*, according to what *St. Paul* has said about it; and that he may *examine* and *judge* Himself, at that very time, enough to be fully satisfied in this essential Point: all which is perfectly agreeable to what I have been now saying.

XIII. The Duty of *Preparation* for the *Holy Communion* being entirely founded upon these few Words of *St. Paul's*, *Let a Man Examine Himself*; it is evident from the foregoing *Proposition*, that the *Preparation* implied in these words, as necessary and sufficient, is such a Consideration of the *Institution* itself, as may satisfy and assure Us that We come to the *Lord's Supper*, as His sincere Disciples, resolved to *eat* and *drink* in a Religious *Remembrance* of Him; Or, with Dispositions and a Behaviour, *worthy* of, that is, suitable to, the Design of this Holy *Rite*.

A true

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A true Christian needs not any length of Time to assure His Heart of this. Neither can the Opportunities of this Solemnity come so suddenly upon Him, but that He may certainly know Himself to be *prepared*, in this absolutely necessary Sense: and let it be remember'd that I am now speaking only of what is *absolutely necessary*. This is not designed to insinuate, nor does it in the least imply, that *Christians* may not wisely chuse to spend a longer Time in Religious *Consideration* and *Prayer*, just before their coming to the *Communion*; if They have Leisure, and think it of more Advantage to them to do it upon this Occasion, than upon any other. But again I say, *This* ought not to be inculcated upon Them, as a *Preparation necessary* before their coming to this *Holy Rite*: lest the Want of so much more Time should either prevent their Attendance upon this Duty; or disturb the Minds of Those who have honestly, and with Christian Affections, attended upon it, without such a previous Conduct. It is, and must be, always of great Use to Christians. But We are not to confound *Duties*; and make *That* peculiar to the *Holy Communion*, which never was made peculiar to it by *Christ*, or his *Apostles* which is proper for every Season of our Time, and every part of our Life; and which would have been equally a *Duty*, whe-

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whether it had pleased our Lord to institute the *Holy Communion*, or not.

XIV. It is evident, from the Passage now before Us, that the Whole Affair of *eating* and *drinking* UNWORTHILY, in St. *Paul's* Sense, is confined to the Frame of our Minds, and our Behaviour, AT the very Time of our Performance of this Religious Duty.

Had not Some amongst the *Corinthians* been guilty of great and Criminal Indecencies, at the very time of the Celebration, We had not heard of the Crime and Danger of *eating* and *drinking* Unworthily. And now We do read of it in St. *Paul*, We see it plainly to be their Eating *this* Bread, and their Drinking *this* Cup, with a Behaviour and Dispositions, utterly *unsuitable* to the End of the *Institution*; which was the Serious and Religious *Remembrance* of Christ: and in such a manner as plainly shewed that the *Bread* and *Wine* ordained for the *Remembrance* of our *Lord's Body* and *Blood*, in this Rite, were not thought of by Them so, as to be *discerned*, (or *differenced*, as the word
fig-

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signifies) from *Bread* and *Wine* taken at a
Common Meal.

XV. Whoever therefore, eats *this* Bread, and drinks *this* Wine, with a Serious and Christian Frame of Mind; and a Behaviour *suitable* to the Design of the *Institution*; partaking of it, as a sincere Disciple of *Christ*, under the Sense of his own strict obligations, as such; remembering his *Body* broken, and his *Blood* shed, at the same time; and doing the Whole in *Remembrance* of *Christ*, as his Lord and Master; certainly cannot possibly be said to *eat* and *drink* UNWORTHILY; or, as far as *this* particular Religious Action is concerned, to behave Himself *Unsuitably* to *It*, or to his Own Character, as a *Christian*:

The Point here is not, Who is *worthy*, in the strict Sense of that word, to appear before God, in any Religious Action: but, Who performs that Action *worthily*; *that is*, suitably to the Nature and professed Design of it; and who, *Unworthily*. No man can
be

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be said to be *Worthy*, in strictness of Speech, to approach GOD in *Prayer*: but He may, notwithstanding this, *Pray* worthily, or perform that Religious Duty, in a manner and with a Frame of Mind, in such degree, *worthy* of it, (*that is, suitable* to the *End* of it,) that it shall be acceptable to God who requires it; notwithstanding his Imperfections and Failings. So, in the present Case, A Christian may not be *Worthy*, strictly speaking, to pay Religious honour to his Lord and Master, in the *Lord's Supper*: but Every sincere *Christian*, called upon to perform this Duty, may perform it *worthily*; or with Thoughts and Behaviour suitable to the *End* of it; that is, with a Serious *Remembrance* of his *Master*, for which It was instituted. And agreeable to this Notion is the Language of that *short Prayer*, used in our publick Service, before the *Partaking* of the *Bread* and *Wine*; in which We are led to acknowledge *Ourselves*, not *Worthy* in Ourselves to be favourably received by GOD; and yet to pray that We may perform the Duty, We are now going about SO, as that It may be of Advantage to Us: which is, in other words, that We may perform it *Worthily*; or, in a Manner suitable to the Nature and End of it. On the contrary.

XVI. *He*

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XVI. *He* only ought to be affrighted at the Words of *St. Paul*, because *He* only can, in the *Apostle's* Sense, be said to eat and drink *Unworthily*, who, without considering the Duty *He* professes to perform; without a serious regard to the *Remembrance* of his *Lord* and *Master*, for which only It was commanded; eats this *Bread* and drinks this *Wine*, either with no Thought at all of the *End* of this *Institution*; (which is one Degree of doing it *unsuitably* to the Nature of the thing;) or, (which is *Worse*,) with Thoughts and Behaviour, utterly *inconsistent* with the Design of this *Holy Rite*, or with a Christian's Duty at any time.

To explain this matter a little farther. I do not confine the guilt of eating and drinking *Unworthily*, to the strict Imitation of the *Corinthian* Sinners, in the One particular Instance of their Indecency; but think, it ought to be extended to all Cases, to which the *Apostle's* argument, drawn from the *Institution* itself, by parity of Reason can reach.

Whate-

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Whatever Temper, or Behaviour, *at the Time of eating and drinking*, is utterly *unsuitable* to the *Design* of the Duty, must, in its degree, come under the *Censure* of this Passage. I am persuaded, It is, *morally* speaking, impossible for any good and serious *Christian*, to eat *this* Bread and drink *this* Cup, without a due *Religious Remembrance* of the *Death* of his Master. But it is not *naturally* impossible, but that a *Christian*, in other respects unblameable, may in *this* fail; so, as either to perform this particular Action with a Temper not *suitable* to the Design of it; or to mix something with it very *Unsuitable* to, and greatly unbecoming, that Design. And, in this case, Such a *Christian* might justly be said to *eat and drink* Unworthily, in some degree; *not discerning the Lord's Body*; but indulging Himself in some such Thoughts or Behaviour as may shew that He does not, at the very Time of partaking, make a sufficient *Difference* between the *Lord's Supper* and an ordinary *Entertainment*; between the Deportment proper and suitable to the *Lord's Table*, and that which might not be improper or indecent at *his own* common Table.

On the other hand, A professed *Christian*, tho' very blameable in some parts of the Conduct of his past *Life*; yet, coming to the *Lord's Table* with a serious frame of mind,
and

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and on purpose to remember *Christ*, as his Lord and Master, in the way appointed by Himself; and actually partaking of the *Lord's Supper*, with that Religious *Remembrance* which is *suitable* to it: Such an one, I say, cannot justly be said to do this particular Action in an improper way; or to eat this Bread, and drink this Wine, *Unworthily*; that is, *unsuitably* to the Design of the *Institution*; though He may, in other respects, have behaved Himself *Unworthily*, or unsuitably to so holy a Religion.

These *Instances* I mention, in order to explain more clearly what is meant when it is said that the Eating and Drinking *Worthily*, or *Unworthily*, in St. *Paul's* sense, is confined to the *Disposition* and *Behaviour* of Christians *at the very time* of their partaking of the *Lord's Supper*; and consists in their doing both, *suitably*, or *unsuitably*, to the Nature and End of that particular *Institution*. And I thought it the more necessary to settle this point in the plainest manner possible, because the great uneasiness of *honest Christians*, upon this Head, appears to have been founded, not upon their *actual* partaking of the *Lord's Supper*, *Unworthily*, or in a manner *Unsuitable* to its design; without *discerning* and considering the *End* of it; with which alone St. *Paul* concerns Himself: but upon some other sort of Notions not relating to

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this;

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this; and the dread of partaking *Unworthily*, in some sense, which, though unknown to St. *Paul*, and found out since his Time, yet is pretended to be built entirely upon *His* Doctrine laid down in this place. This Doctrine I have now endeavoured to explain, for the use of such Christians, in these later Ages.

He therefore, who performs this particular Religious Duty, in a manner, and with a Temper and Behaviour, *suitable* to the Nature and Design of it; with a serious Remembrance of *Christ*, as his Lord and Master, who has a Right to the Obedience of his life; cannot be said to eat and drink *Unworthily* in St. *Paul's* sense; nor ought to be afraid of the Censure passed by Him upon such as do so. But it will not follow from his doing this one Duty *worthily*, that He is that *Good Christian*, in all respects, whom His Lord will reward at the last Day. Nor will it follow from a Person's past failures in *Other* points of Duty, that He partakes of the *Lord's Supper* Unworthily, in St. *Paul's* sense; if His Temper and Behaviour, *at* the time of partaking, be *suitable* to It; and worthy of a true Christian. For if this were the case; no one who had been once a *Wilful Sinner* could ever partake of this *Rite* otherwise than *Unworthily*: No, not if He could be certain that He should never again,
under

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under any possible Trials, wilfully transgress the Law of God, thro' his whole life; of which yet it is impossible for any *Christian* to be assured.

The *Corinthian Sinners*, whose Guilt lay in their unchristian Behaviour *at* this very *Rite*, were not forbid to come, or at all discouraged by St. *Paul* from coming, to it again. On the contrary, It was supposed still to be their Duty; and They were required to come to it, in a serious and Christian manner: but without the least Encouragement to them from hence, to hope for God's favour without their amendment. So likewise, What is here said cannot encourage Sinners of Any sort, to place the least hope in their partaking of the *Lord's Supper*, whilst they continue in the practice of their Sins; because this Continuance in Sin is itself the Forfeiture of God's favour; and must end in their condemnation, according to the express *Terms* of the *Gospel*. But it is indeed of the contrary tendency, *viz.* to bring Them to attend upon this *Institution*, with such a serious Frame of mind as may happily lead them to the forsaking of all their Sins, and a total Amendment of life. For a person, who is a sincere Believer, and partakes of the *Communion* in remembrance of *Christ* as his *Master*, must, in consequence of this, be sensible of the necessity of a

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Christian Behaviour; and of an universal obedience to this Master: and cannot therefore, be accounted guilty of a Crime, in thus partaking of it. But, supposing Him *not* to be guilty of *eating and drinking Unworthily*, in the strict original sense of those words; and not to be *condemn'd* by *Almighty God*, upon *this* account: Yet, if He still goes on in his Sins; the habitual *Wickedness* of his life, and his own wilful Neglect to reform and amend it, is the most certain and unavoidable Condemnation, pronounced against Him by that very *Saviour* whom He commemorates in this Rite.

This may be explained by the Instances of *Faith*, and *Prayer*, and the like. There are, We may suppose, Persons, inwardly convinced of the Truth of the Christian Religion, and therefore, real Believers in *Jesus Christ* as sent into the world by GOD; who yet do not in the course of their lives regulate their Practice by his Precepts. In this their *Faith*, or, yielding their Assent to the convincing Evidences of *Christ's* mission; They act a good part, and a part acceptable to GOD. But by the habitual Disobedience of their lives, They forfeit all title to his favour, and will be condemned at the last day. The ground of this Condemnation will not be, that These persons were destitute of *Faith*; or even of that same *Faith* which influences
good

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good Christians to a truly Christian Practice; but that They were wanting in that absolutely necessary Condition of a Virtuous and Holy Life, which They would not suffer this *Faith* to lead them to. So, in the *Instance* of *Prayer*; a Person may possibly perform this Duty with his understanding and his affections suitably disposed for it; and yet relapse into the practice of Sin. This unhappy man will not be condemned by GOD for performing his Duty of *Prayer* with Dispositions agreeable to it: but He will be condemned, notwithstanding this, for the wilful practice of Sin. There are, without doubt, *Wicked* persons, whose *Prayer* itself is an *abomination to the Lord*. But these can be only such as have Hearts *wickedly* disposed, and *far from God*, at the very time when They pray; or rather, when They are willing to appear to Men to pray. But I am speaking of the *private Prayer* of One who is sincerely, at the time of his praying, disposed to call upon GOD, as his Governour and Judge. And surely, there is no good Man who would tell Such an one that his Addresses will be an *Abomination to the Lord*; or, who would not encourage such a Person, tho' a Sinner, to make his Addresses to God by *Prayer*, in order to the amendment and reformation of his life.

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It is true, the very *Faith* and *Prayer* of such a *Person*, will aggravate his Guilt, and consequently his condemnation; unless He amend his whole Behaviour. But this, not because his *Faith*, or his *Prayer*, are themselves bad, and unacceptable to GOD: but because They are both, in effect, not only Acknowledgments of what He ought in duty to be; but have a tendency, in their nature and design to make Him better; which Tendency He wilfully neglects and resists.

Thus, in the Case before Us, No Christian who *eats* and *drinks*, at the *Lord's Supper*, with a sincere and serious remembrance of *Christ*, as his Lord and Master, can be said to eat and drink *unworthily*, in St. *Paul's* sense; or unsuitably to the End of this Rite. Nor can He be said to eat and drink his own *Condemnation*: because He does truly *discern* the *Lord's Body*, by remembering it in the most serious manner. He has therefore, performed this one Duty in a proper manner. But if He be still a wilful habitual Sinner in any one Instance; He will most certainly be condemned: not for receiving this Sacrament *unworthily*; (which He does not appear to have done;) but for the Disobedience of his Life, in those Points which are indispensably necessary to Salvation.

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What I have said does not seem to me to imply in it any thing contrary to the *Discipline of Christians*, in *Justin Martyr's* Age: who informs Us, that *They* only were allowed then to partake of the *Eucharist*, *who lived, as Christ had commanded*. This general and loose expression is declared, by the most learned Writers who cite it, to be meant only of an *imperfect* Obedience to Christ's laws. For they are sensible of the pernicious Consequences of interpreting it rigorously, according to the words. For my Self; I think, *Justin Martyr* could mean no more by it than that Professed Christians who were scandalously and notoriously Immoral in the habitual and open Conduct of their Lives, were not permitted, before some good Signs of Repentance appeared, to partake of this Religious Rite. And in times and places where this can be certainly judg'd of; and the Rule put in practice without prejudice to Any persons who ought not to suffer by it; it may be a very good Rule still. But I take the foundation of it to be this, and this only, That the admitting persons to the Communion was esteemed to be an acknowledgment of them, as *Christians* fit to be received into the Company, and to partake in the Religious Offices, of such as are really so. And upon this account, Those who continued to bring a publick Disgrace

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upon their Holy Profession were not acknowledged, or treated as Brethren. This appears still more plainly from hence, that it was not only from the *Eucharist* that such were debarred; but from all Other parts also of the Common Worship of Christians: Nay, before whole Nations were professed Christians, from the common Intercourses of Society and Conversation; according to St. *Paul's* rule. 1 *Cor.* v. 11. So that this does not appear to have arisen from Any thing peculiar to the *Lord's Supper* itself; nor from any opinion that such Persons could not possibly come to it with good dispositions, and *eat* and *drink* in such a manner as not to fall under St. *Paul's* Denunciations: but, from hence, That they were not fit to be owned publicly by their Brethren, because of their continuing to live, in other respects, and in a notorious manner, *unworthily* of the Christian Name. This was thought a proper way of bringing them to some sense of their Sins; or, if that could not be done, of vindicating the honour of the *Christian Society* from the Scandal of such Members.

I have thus endeavoured to explain the peculiar Nature of the *Duty* before Us, so as to preserve the necessary Distinction between *this*, and *other* Duties; in order to prevent the mistakes of honest Minds; and to make it evident that no Christian can
frame

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frame to Himself the least encouragement to continue in any one Sin, from his being thus taught to perform *one* single *Duty* of his Religion, in a right manner. On the contrary, This very *Duty*, thus performed, naturally leads Him to remember that every *Christian* is strictly required by that Master whom He thus commemorates, to regard the *Whole* Law of God, by which He is to be finally judged; and seriously to consider that the Performance of *one Duty*, though performed in the Manner required, will not atone for his wilful and habitual Neglect of any *Other*.

Before I conclude this part of the Subject, I must observe that, the Custom in Our Church, (whether the primitive Custom or not, I do not now examine,) being this, That the *Minister* officiating not only delivers the *Bread* and *Wine* into the hands of *Every Communicant*, but at the same time *distinctly* calls upon every Person, to *eat* the *one* in remembrance of Christ's *Body broken* and deprived of Life; and to *drink* the *other* in remembrance of Christ's *Blood shed*: This, (joined to the Disuse of annexing this *Rite* to any other Feast) guards it almost against the *Possibility* of any serious Christian's *eating* or *drinking*, unworthily; or *unsuitably* to the End of it. He is in such a manner put in mind of Christ's *Body*, when
He

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He takes the *Bread*; and of Christ's *Blood*, when He takes the *Cup*; that, if He hears the words, and comes with seriousness, He cannot but *eat* and *drink* in a Religious *remembrance* of *Christ*, as his *Lord* and *Master*; and so, cannot *eat* and *drink* Unworthily, in the *Apostle's* sense; i. e. *Unsuitably* to this Institution; notwithstanding his Imperfections and Failings in other parts of his Conduct, which have no relation to *this* Instance of his Duty. I say this of *serious Christians*, who sincerely believe in Christ, as their Master and Judge. As for *Others*; I am not now speaking to Them.

There are no *other* Passages of the *New Testament*, except These already produced, in which *any* such mention is made of this *Religious Duty*, as can lead Us into the knowledge of the *Nature* and *Extent* of it: No other indeed, that are supposed to speak any farther of it, than as a Practice in the earliest Days, when Christians met together for Religious Worship. Particularly in *Acts* ii. v. 42, mention is made of their continuing *stedfast* not only in the *Apostle's Doctrine*; [or rather in Attendance upon their *Teaching*, as the Sense of the word in this place seems plainly to be;] but in *fellowship*; (the same word which signifies *Communion*, and participation,) and in *break-*
ing

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ing of Bread; and in *Joint-Prayer*. If by *Fellowship*, or *Communion*, (which answers to the *Greek word* here,) be meant something distinct from the *breaking of bread*; it must signify their Charity in the free *Communion*, or *Communication*, of the good things They possess'd, for the use of all their Brethren who wanted them. But if it be meant to be explain'd by the *breaking of bread*, join'd so close to it; (as the *Vulgar Latin* interprets it;) it then itself relates to the *Lord's Supper*. And, that *breaking of bread* was a known phrase for the *partaking* of it, in the *Lord's Supper*, may appear from what I have before cited out of *St. Paul*; "The Bread which we break, Is it not the Communion, (the same word that is used here) of the Body of Christ?" All the Expressions in this *verse* seem indeed, plainly to relate to these Christians considered as assembling themselves together for *Religious* purposes: tho' it must be own'd that this very phrase of *breaking bread* is evidently used, at the 46th *verse* of this same *chapter*, in the sense of their eating in common at one another's houses; and explained by their partaking of *Food* and *Nourishment*, in the ordinary sense of the words. And perhaps the same phrase of *breaking bread* will be found to be taken in both these senses, in the 20th chapter of the *Acts*: where at v. 7. it is

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is used of the *Disciples meeting together, on the first day of the week, to break bread*, in the *religious sense* of the words; and at v. 11. personally of *St. Paul's breaking bread, and tasting it*, (as the word in the *original* signifies,) before his final parting from them.

The Words, *I Cor. v. 8. Christ our Pas-*
sover is (or has been) sacrificed for us; There-
fore, let us keep the Feast, not with the old
leaven, nor the leaven of Malice and Wicked-
ness, but with the unleavened Bread of Sin-
cerity and Truth; supposing them to relate,
 (as some have imagined) to the *Lord's Sup-*
per, instituted in remembrance of our *Pas-*
chal lamb; only teach Us that We ought to
 partake of *this*, which is our *Paschal feast*,
 with such sincere, untainted, honest hearts,
 as become Christians. But whoever reads
 the preceding verses, as directed to the *Co-*
rinthians, will see that they rather relate to
 their Constant Behaviour, as a Society of
Christians, designed by their holy Religion
 to be purged from all *leaven*, or every thing
 that could corrupt them: and that this Con-
 stant Behaviour is represented under the figure
 of their keeping a perpetual *Feast*, free from
 all *leaven* of Wickedness, or wicked Men.
 For the *Apostle* first commands them to put
 away from amongst them a very wicked
 Man, whom He compares to *leaven*, because
 He

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He might corrupt Others of the *Society*; and then immediately expresses his desire that They should be an entire, uncorrupted, new *Lump* or *Mass*. And this He urges upon them by still continuing the same figure: arguing that, as *Christ* might be called Our *Paschal lamb*, so a *Society* of *Christians* keeping (as it were) a perpetual *feast*, under the sense of their deliverance, and of the love of their *Deliverer*, should be always as free from the *Leaven* of Wickedness, and keep themselves as clear from the danger of it, by not committing it, or suffering it amongst them, as the *Jews* were required to be free from all *Leaven*, in the *Paschal Supper* which They annually celebrated, in remembrance of the *Passover* at the time of their deliverance out of *Egypt*. Here seems to be no room for introducing particularly the *Lord's Supper*; or of confining to that *Rite*, this Direction of the *Apostle*, which plainly refers to the perpetual Conduct of *Christians*, as Persons strictly obliged to preserve their *Faith* uncorrupted by the *Leaven* of false Doctrines; and their Manners untainted by the Contagion, or *Leaven*, of Sin and Wickedness.

Some again have applied to this *Sacrament* the Text, *Hebr.* xiii. 10. "*We have an Altar,*
"*whereof They have no right to eat, who*
"*serve the Tabernacle.*" But as there is not one *Interpreter*, ancient or modern, of great
note

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note, who interprets this obscure passage of the *Lord's Table*; so there is not one good Reason for such an *Interpretation*; but many against it: and particularly, the whole *Tenor* and *Scope* of the *Writer*; which will always best lead Us to his most probable Meaning in such places as we cannot in the clearest manner explain. Now, the main End which the *Author* of this *Epistle* had in view, was to shew that the Dispensation of the *Gospel* did more than answer to all that the *Mosaic Dispensation* professed to hold forth to the *Jews*. And this End he pursues by shewing that the *Author* of it was far Greater than the *Angels*, who assisted at the delivery of the *Law* to *Moses*; and far greater than *Moses*, to whom this *Law* was delivered: that He is, to his Disciples, of far greater importance, in all respects, than the *Jewish High-Priest* was to the *Jews*; that his Death more than answered all the beneficial purposes of any of the *legal Sacrifices*; and that his *Dispensation* was fully sufficient to bring Sinners to the Favour of G O D. Throughout his whole Discourse, *Christ* himself is the *High-Priest*, the *Offerer*, the *Sacrificer* of Himself, and therefore nothing but the Real *Cross*, upon which Christ offered himself, can be the *Christian Altar*, in his language. And consequently, the general meaning of this passage may be, that No one can receive any benefit from
Christ

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Christ crucified, or from the Doctrine of the *Cross* upon which *Christ* offer'd himself, who still adheres to the *Jewish* Dispensation, greatly inferior to His; and, (as far as it is depended upon for Justification,) opposite to, and inconsistent with, *Christ's* grand Design of introducing another Method of bringing Sinners to Mercy and Happiness.

Some of the *Greek Interpreters* understand this *Text* of *Christ* himself: whom They speak of, as the *Christian Altar*, upon which All our Sacrifices of Prayer and Praise are offer'd to GOD. But this Sense of the word *Altar* seems to bear no relation to the design of this particular Passage. And indeed, if we will enter more nicely into the Exact meaning of the *Apostle's* peculiar argument in this verse; it must be owned, (as it has been rightly observ'd by some learned Men,) that it is only an Argument to a particular Sort of Men; or rather an *Illustration* of what He is desirous to convince Them of. He is plainly speaking here, not of *Unbelieving Jews*, (for no one ever thought of their receiving Benefit from Christ;) but of such as profess'd to believe in *Christ*, and to hope for *Benefit* from *Him*; and yet continued zealous for those parts of the *Law* of *Moses* which this *Author* had before proved to be of much less value than the *Gospel*; and all the advantages accruing from *Them*, to be greatly out-done by the new Dispensation of
Jesus

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Jesus Christ. And, with regard to such Persons, the purport of his Words seems to be this—— “ As *Christ*, in his death upon the
 “ *Cross*, answers to the *Sacrifices*, on the day
 “ of *Expiation*: so, if you still adhere to the
 “ *Law* relating to those *Sacrifices*, [*Lev. xvi.*
 “ 27.] You cannot have the Benefit you expect from *Christ*, who answers to *Them*.
 “ For by that *Law*, none are allowed to
 “ partake of those particular *Sacrifices*, so as
 “ to eat of them, and receive nourishment
 “ from them: but the *Sacrifices* themselves
 “ are ordered to be carried out of the *Camp*,
 “ and to be totally consumed by Fire. And
 “ consequently, you cannot partake of that
 “ *Sacrifice* offered by *Christ* upon the *Cross*,
 “ answering to those *Jewish Sacrifices*,
 “ whilst you adhere to the Rules which for-
 “ bid you to *eat*, or *partake*, of them.”
 This partaking of the advantages of *Christ*’s death, is express’d by *eating* of the Christian *Altar*; as *They* amongst the *Jews* who eat of any *Sacrifices*, so as to receive nourishment from them, were said to *partake* (or *eat*) of the *Altar*. I. Cor. x. 18. And likewise, as believing and receiving the Doctrine of *Christ* as our spiritual nourishment, is it self express’d by *eating* his *Flesh*, (as we shall see presently) in the *sixth* Chapter of *St. John’s Gospel*. Something like this must be the Meaning of this obscure Text. Agree-
 ably

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ably to which manner of arguing, the *Writer* of this *Epistle* goes on : and from Christ's being crucified *without* the Gate of *Jerusalem*, takes an occasion to urge Them to follow him quite out of the *Camp*, which was round the *Tabernacle* ; and totally to abandon the *Mosaic Dispensation*, as far as these *Ritual Laws* are concern'd. This again, I say, is an instance of the same way of Discourse : not properly a strict Argument ; but an *Illustration*, very allowable, from the Custom of that Age, and the Principles of *Those* whom this *Writer* had to do with ; and not at all derogatory to the *Writer* himself, who never wished it to conclude more, than he originally design'd it to do.

There is also a long Discourse of our Blessed Saviour's, in the *Sixth Chapter* of St. *John's Gospel*, about *eating* his *Flesh* and *drinking* his *Blood* ; which many have laboured much to interpret concerning the *Lord's Supper* : especially since the absurd Doctrine of *Transubstantiation*, and other Dark and Unintelligible Notions, have been brought into this *Subject*. But as there is no appearance that this *Passage* was understood in the very first Days of the *Church*, to concern this *Rite* ; so, whoever will seriously consider the *Whole* of it, will presently find that it could not relate to a *Duty*, which

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was not then instituted, nor so much as hinted at to his Disciples; but was indeed only a very high *Figurative* Representation to the *Jews* then about him, of their Duty and Obligation to receive into their Hearts, and digest, his whole Doctrine, as the Food and Life of their Souls.

The difference of *Expression* in the two Cases, helps to shew this. In the Institution of the *Lord's Supper*, our Saviour says, "The *Bread* which you are to eat, in this *Rite*, is my *Body*;" not, "My *Body*, or *Flesh* is your *Bread*, or your *Food*;" The "*Wine* which you are to drink at my Table, is my *Blood*;" not, "My *Blood* is your *Wine*, or your *Drink*." And with regard to Both, He declares That they are to be *eaten* and *drunk*, as *Memorials*, or in remembrance, of him. But in the discourse in St. *John*, he says not one word of eating his *Flesh*, or drinking his *Blood*, in remembrance of Him, after he should be taken from them; but is exhorting them to the *eating* his *Flesh*, and *drinking* his *Blood*, at the very time of his speaking to them. This therefore, cannot relate to the celebration of a *Memorial* of his sufferings a long time afterwards; which could not be put in practice during his presence with them: but to the *eating* his *Flesh* and *drinking* his *Blood*, in a Sense consistent with doing it, even at
that

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that time whilst He was living and present, as well as after his Death; and that can be no other, than receiving him, by receiving his *Doctrine*, as the Food and Nourishment of their Souls.

Thus they have been understood by the *Best Interpreters*: and, what puts the Matter beyond all doubt, thus our *Blessed Lord*, at the End of that Discourse plainly interprets them himself, *viz.* v. 63. Where, upon the gross misapprehensions of his Followers, he does not express himself thus to them, “ I mean, by these sayings, which some of you think so hard, your partaking of a Religious Institution, in memory of my *Body* and *Blood*, after my Death;” which he would unavoidably have done, had this been his Meaning. But, on the contrary, he explains himself thus ——— “ The Words which I speak unto you; the *Doctrines* I teach, for which I shall suffer in the *Flesh*, and which I shall seal with my *Blood*: *These* are the Things I mean, which I have talked of under the Notion of *Meat* and *Drink*, to nourish you to Eternal Life. *These Words* are *Spirit*, and these are the *Life* I have been speaking of; and These, if you will receive them, shall be *Vital Food* to you.” A manner of explication, which Our *Blessed Lord* could not, (I humbly presume) have made use of; had he ever

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designed this Discourse to be understood of his future Institution of the *Lord's Supper*. For, upon this Supposition, he either would have pointed out this to his Hearers; or, at least, would not have explained himself by Words which carry along with them *Ideas*, very remote from it, and indeed inconsistent with it.

This *Passage* therefore, of St. *John's Gospel*, I purposely omit, as not relating to the present Subject.

After having thus shewn, from express Words of the *New Testament*, what is necessary towards a due Performance of this Religious Duty; and consequently, what is not so; We may the better proceed to some other *Observations* upon the same Subject. The *Essence* of this Duty, We see, consists in the *Remembrance of Christ*. The believing in him, and professing Our selves his Disciples and Followers, is not only necessary, in the Nature of the Thing, towards this *Remembrance*; but this *Remembrance*, by partaking of *Bread* and *Wine* as Memorials of his *Body* and *Blood*, is itself a professed *Communion* or *Fellowship* with *Him* as our Head: And the doing this, in a Body or Society, is a professed *Communion* or *Fellowship* with all other Members of the same *Body*, or *Society* under Christ. *Faith* in Christ, therefore, as sent into the World by God, is the Ground of this *Remembrance*. Professing ourselves to belong
to

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to him, in a *Religious* Sense, (as *Members* to the Head in a *natural* Sense,) is implied in it. And professing ourselves to have a Relation to all other *Christians*, (as Members in the Natural Body have to one another,) and to have that mutual real concern and Affection which results from such a Relation amongst *Disciples* to the same *Master*, is likewise implied in it; according to St. *Paul's* reasoning. From hence the following *Proposition* will arise.

XVII. It is an Employment very proper, and very agreeable to this *Institution*, to revive in our Minds, upon this occasion, the Force of all those Arguments upon which we believe in *Christ*; to own ourselves *His* Disciples; to confess, and heartily condemn, all our Deviations from *His Laws*, and Precepts; to acknowledge before God our Obligations to live as *His* Disciples, who expect to be happy upon *his* Terms only; to express our sincere Thankfulness for his Doctrine, Example, Life, and Death; to profess our Dependance

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upon *Him*, as our only *Head*; and
lastly, to revive and enlarge our af-
fectionate Union and Sympathy with
all other Members of the same Body
throughout the World.

A serious Christian cannot better employ
his Time, upon this occasion, than in reviv-
ing in his own mind the proper thoughts
upon these *Subjects*, in such manner, as to
have the best Effect upon himself, in the
whole Conduct of his Life. For I must ob-
serve that, though the performance of this
one Duty in a manner not unworthy of it, or
unsuitable to it, be the *Great Point* to be
necessarily regarded, at the very time of our
attendance upon this *Holy Institution*; Yet
the nature of the Thing itself, considered in
all its Circumstances, directs the Mind of a
Christian to many Thoughts; which, tho'
not absolutely Necessary to the Performance
of the Duty, are of the greatest Importance
to himself: and may thus prove, by its own
Tendency and good effect upon a Moral A-
gent, not only an Act of Obedience to his
Lord's Command; but a *Mean* leading to
his own greater Increase in all that is Wor-
thy of a Man, and a *Christian*.

Our

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Our *Faith* in *Christ* cannot be improved, but either by *God's* giving Us *New Evidences* of the Truth of his Pretensions; (which we cannot expect;) or, by our own serious Review and repeated Consideration of all the *Old Ones*, and this *Review* cannot be more properly taken, than when we profess Ourselves, by a solemn Act of his Appointment, to be his Disciples, or *Believers* in him. Our *Thankfulness* cannot be heightened, but by the reviving in our Minds the Memory of the Benefits we have received; which are the only Grounds of *Thanksgiving*: And we are very properly led to these, when we are celebrating the great Instance of *God's* Love to Mankind, in his Son *Jesus Christ*. Our *Charity* to all *Others* can never be more effectually improved, or inflamed, than when we take our Obligations to It from the Love of *God* to Ourselves, shewn forth in the *Commemoration* of the Death of *Christ*; and from our being all United in one *Body*, under Him our *Head*.

These I mention, as very proper Employments of our serious Thoughts, during the time of the *Whole* Attendance upon this *Rite*: but not as Subjects so peculiar to the *Lord's Supper*, as to be absolutely necessary to be enlarged upon, every time we partake of it. The *Custom* of our *Church* often gives

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us leisure to employ our private Thoughts; and these are Points worthy of them. But the *Essence* of this Duty, or what constitutes the *Nature* of it, is comprehended within the bounds of our partaking of the *Bread* and *Wine*; and consists in our doing it, as *Christians*, in *Remembrance* of *Christ* and his Love: which cannot be done without *Faith* in Him, and *Thankfulness* to God.

Before I proceed, I think this the most proper place to apply the Whole of what I have now laid down concerning the *Nature* and *End* of the *Lord's Supper*, more particularly to our *Publick Office* of *The Communion*; in order to adapt it to the Use of such as attend upon this Religious *Rite* in our Churches.

It may truly be said in *general*, That the Expressions of *Faith*, *Repentance*, *Thankfulness*, and *Charity*, scattered through this *Office*, are so many, and so full; that no Christian can doubt of their being completely sufficient for all the purposes of his attendance upon the *Lord's Supper* should there be no opportunity of his adding any, more private, to them.

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them. I shall therefore now, enter more particularly into the several *Parts*, and *Prayers*, that compose It; in order both to interpret such *Passages* (relating to this *Institution*) as may stand in need of *Interpretation*; and to lead all Persons concerned to make use of it, in the most proper and *Christian* manner.

The *Communion-Office* (I mean that Part of it in which *Communicants* only are concerned) begins with *Sentences*, relating chiefly to the Duty of Beneficence to all Men, by our *Alms* and Charitable Contributions. It proceeds to the Charity and Assistance of our United *Prayers*, for the good and happiness of the Whole Body of Christians.

After this follows An *Exhortation*, particularly relating to the *partaking* of the *Lord's Supper*. In this the *Minister* who officiates earnestly recommends to Those who are then present, the *Consideration* of the *Nature* and *End* of what They are going to perform, in these words. "Ye that mind
" to come to the Holy Communion of the
" Body and Blood of our Saviour Christ;"
[that is, You, that now remain in the *Church*,
with a design of partaking of that *Bread* and
Wine, which are appointed to be *Memorials*
of the *Body* and *Blood* of *Christ*;] "must
" consider how *St. Paul* exhorteth all men
" diligent-

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“ diligently to try and examine Themselves
 “ before they presume to eat of that *Bread*
 “ and drink of that *Cup*.” [*that is, You*
must consider that St. Paul exhorts Christians
to examine, and approve themselves to their
own Consciences, so sincerely and effectually,
as to assure Themselves that They come
to this Holy Rite with Dispositions agreeable
to the Nature and End of It's Institution.]

“ For as the Benefit is great, if with a true
 “ penitent Heart and lively Faith We re-
 “ ceive that Holy Sacrament; for then We
 “ spiritually eat the flesh of Christ, and
 “ drink his Blood; then we dwell in Christ,
 “ and Christ in Us; We are One with Christ,
 “ and Christ with Us: so, is the danger great
 “ if We receive the same *unworthily*.” [*That*
is, The Reason why we should examine
ourselves to this purpose, is, that We may
assure Ourselves, We partake of this Rite
in such a manner, as that it may be to Our
Advantage, and not to our hurt. For, on the
one hand, if we come to it with such Disposi-
tions of mind as become Christians, and are
agreeable to this Institution; particularly,
with a due Sense of our past Sins, and a Re-
solution of behaving ourselves as Christ's
Disciples; and with a true Faith (or Belief)
in Him, as sent into the World by God,
without which We cannot remember Him at
his Table as our Lord and Master; We shall
then, with these Dispositions of mind come
 to

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to good purpose. By our *Faith*, and sincere accepting Him as our Master, we shall come up to the full meaning of that Expression in the *Gospel*, in which his Followers were called upon to *eat his Flesh and drink his Blood*; in a spiritual or Religious Sense embracing his Doctrine, as the *Food* and *Life* of our Souls. We shall then be so acceptable to *Christ*, that We may be said (by a strong Figure of Speech) to *dwell in Him*, and *He in Us*; to be *One* with *Christ*, and *Christ* with *Us*; *that is*, that *Christ* and *We*, to all the Intents and purposes of True Religion, shall be in perfect Friendship and Union together: *We* partaking of the good Spirit of his *Gospel*; and *He* receiving *Us*, and doing all good Offices to *Us*, as his true Disciples and Followers. On the other hand,] “ The danger is great, if we receive the same Unworthily. For then,” (as the *Exhortation* goes on) “ We are guilty of the Body and Blood of Christ our Saviour; We eat and drink our own Damnation, not considering the Lord's Body; We kindle God's wrath against Us; We provoke Him to plague Us with divers Diseases, and sundry kinds of Death.” [The whole Expression of this is taken from St. *Paul's* Denunciation against the *Corinthian Christians*: and must be interpreted by It, (as I have already fully explained it, *p.* 49.) in this manner,

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ner, "For, if We partake of the Lord's Supper *unworthily*; or with *Dispositions* contrary to the Nature of it, and in a manner *Unworthy* of it, or *unsuitable* and contradictory to the End of it; We then shall come under the Censure of St. *Paul*: We shall eat and drink our own *Condemnation*, or Judgment against our selves, *viz*: whilst We eat, as at a Common Table, not considering that this *Bread* is the *Memorial* of the Lord's *Body*, and therefore to be differenced from *Bread* taken at a *Common Meal*; and shall, by a Behaviour so *unworthy* of this *Institution*, displease Almighty God, and provoke his Anger, as the *Corinthian Christians* did."] Upon these accounts, The *Exhortation* goes on to engage the Persons present, *Now* to judge Themselves, so, as to repent of all their Sins; to come to the *Lord's table* with a stedfast *Faith* in *Christ*, now to be remembered; and to revive in their hearts the real Sentiments of *perfect Charity* towards all men; and the heartiest thankfulness to *G O D*: Assuring them that, with this Temper, and these Dispositions of mind, They will be *Meet Partakers*, (that is, will partake *Worthily*,) of these *Holy Mysteries*.

[The *Bread* and *Wine*, to be eaten and drunk, in a Religious remembrance of *Christ* are here called *Mysteries*: not in the common Sense of the word *Mystery*, as it has been understood

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understood to signify either a Thing *incomprehensible* to our Understandings, or a Matter still hidden from Us. For we cannot be said to be *Meet Partakers* of a *Mystery*, in either of these senses of the word: Nor would the *plural Number* have been used, as if in either of these senses there were more *Mysteries* than One in this Affair. But the *Bread* and *Wine* are called *Mysteries* here, either because They *Myſtically*, (that is, *Covertly*, or *Figuratively*,) represent to Us the *Body* and *Blood* of Christ; Two Things very different from this *Bread* and *Wine*, which are the *Memorials* of them: Or, as this Representation is made in a Religious *Rite* peculiar to the *Christian* Worship; agreeably to that Sense of the word *Mysteries*, in which the *Religious Rites* in honour of any particular *Deity* amongst the Heathens, were so called; *viz.* private or peculiar *Ceremonies*, in which Some particular Persons only bore a part, who had been duly *initiated* into that Worship they belonged to.]

After this *Exhortation*, the *People* are solemnly called upon to make a general Confession of their Sins. And this is followed by a very Expressive Prayer of the *Minister officiating*; formed upon the supposition of hearty *Repentance*, and true *Faith* in the *Communicants*; and petitioning for their *Pardon*, their Increase in all Goodness, and their
Ever-

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Everlasting Happiness. A Few plain *Texts* of the *New Testament* are then read, relating to the *Love* of *GOD*, and his merciful Dispensation towards Us, through his Son *Jesus Christ*: very properly preparing the Way to the Hymn of *Praise* and *Thanksgiving* which follows them. In all these Every Person present ought to think Himself concerned; and to attend to them with the Seriousness of a truly *Christian* Mind.

A short *Prayer* is then put up; in which All in the *Congregation* first acknowledge themselves unworthy of *GOD*'s favour, and profess their Dependence upon his great Mercy for their Acceptance: and then add this Petition; "*Grant Us therefore, Gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood; and that we may evermore dwell in Him, and He in Us.*" This is all expressed in the *figurative* manner: but the Meaning of it, in plain words, is this, ——— "Grant that We, though "*Unworthy*, in our selves, of thy favourable acceptance, may eat this *Bread* and "*drink this Wine*, which are now to be taken in remembrance of the *Flesh* [*or rather*

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“ ther * *Body*] and *Blood* of *Christ*, so wor-
“ *thily*; in a manner so *suitable* to the End
“ and Nature of the *Institution*; that We
“ may be acceptable to Thee in it; and
“ that our Religious Attendance upon this
“ *Rite*, as *Christians* sincerely believing the
“ *Gospel*, may prove one *Mean* of our an-
“ swering the great End of our Blessed
“ Lord's living and dying for our Benefit;
“ the being *purified both in Soul and Body*;
“ and may help to lead Us to a State of
“ *Holiness*, by which alone We can hope to
“ be in Union and Friendship with *Christ*. ”

Our Bodies are *made clean* by *Christ's* Bo-
dy, and our Souls washed through *his* most
precious Blood, by our being influenced by
his *Doctrine* (seal'd with his Death,) to o-
bey all God's Laws. And our eating and
drinking in *remembrance* of His *Body* and
Blood, tend to procure Us this *Cleanness* and
Washing, (*i. e.* all that is meant by these *fi-*
gurative words,) by being done in *remem-*
brance of that *Master*, whose *Religion* was
designed, in the whole Tenor of it, to en-
gage Us to *cleanse Our selves from all Fil-*
thiness

* This is our Lord's own word, appropriated by Him to
this Rite: and carries with it an *Idea* something different
from that of the word *Flesh*. In the following part of this
very Sentence, the word *Body* is restored: and ought indeed
to be always preserved.

104 *The Nature and End of the*
thiness of the Flesh and Spirit, by perfecting
Holiness in the fear of God. II Cor. vii. 1.
This *Rite*, duly performed, is the Profession
of our own Relation to *Christ*, and obligation
to obey all his *Laws*; and is one Mean
of leading Us to that Universal Obedience.
They who embrace an obscure Notion of
receiving any other sort of *Cleansing* and
Washing, from this *Holy Rite*, seem to me
to delude themselves; and to expect from
it what our *Blessed Lord* never annexed to
it.

The *Prayer*, called the Prayer of *Conse-*
cration, follows next. And this is so framed,
that the whole *Congregation* is supposed
to join in the *One* only Petition in it, which
is manifestly formed upon the Original Design
of this *Holy Institution*; and very properly
placed here, just before the acts of receiving
the *Bread* and *Wine*, In this, All the
Communicants are taught to say, "Hear Us,
" O Merciful Father, We most humbly be-
" seech Thee, and grant that We, receiving
" these thy Creatures of Bread and Wine,
" according to thy Son, our Saviour Jesus
" Christ's Holy Institution, in remembrance
" of his Death and Passion, may be partak-
" ers of his most blessed Body and Blood." In
which is plainly implied this *Doctrine*, That
to eat *this* Bread and drink *this* Wine, as be-
comes Christians, in a Religious Remem-
brance

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brance of *Christ's* Death, is truly and sufficiently to answer the *End* of the *Institution*: and also that it may therefore be made a Just Ground of Praying to God, as We do here; *viz.* That, thus partaking of them, in obedience to our Master, (not as of *Bread* and *Wine* for the Common purposes of Life, but as now designed for the *Remembrance* of our Lord's *Body* and *Blood*,) We may, by the sincere performance of *This* part of our Christian Duty, be led to the practice of that Universal Righteousness to which *Christianity* strictly obliges Us; and by these means be prepared and qualified to *Partake* of all the *Benefits* of *Christ's Body* broken, and *Blood* shed, now to be *Remembred* by Us.

If there be any time between this *Prayer*, and your own receiving the *Bread* and *Wine*; nothing can be more agreeable to the Nature and End of this *Rite*, than to employ it in some such Thoughts as these. “ I have now
“ examined my own heart, and can sincerely
“ say that I come to the *Lord's Supper* with
“ a serious Design of remembering *Jesus Christ's*
“ Death, as his Disciple, truly believing Him
“ to have been sent into the World by God;
“ renouncing Every Thing condemned in
“ his Gospel; expecting Pardon and Favour
“ from God, upon the Terms of his Gospel
“ only; thankful for All the Mercies of God,
H “ par-

“ particularly for his Love in redeeming Us
 “ by his Son from all Iniquity : and knowing
 “ Myself in perfect Charity with All Men,
 “ and full of Universal Goodwill towards
 “ them. And therefore, I ought not to doubt
 “ of being accepted by God, in this sincere
 “ Design of thus remembring the Death of
 “ his Son, in the Way appointed by him-
 “ self.”

At the time of your own partaking of the
Bread and Wine, the great Point is the At-
 tendance of the Mind upon that *Remem-*
brance of Christ, which distinguishes the
 Eating *this* Bread, and Drinking *this* Wine,
 from Common Eating and Drinking. Now,
 in our *Communion-Office*, the *Minister*, who
 officiates, when He comes to this part of the
 Service, in which you are to receive the
Bread and Wine, first offers up a Prayer that
 the *Body of our Lord Jesus Christ, which was*
given for You, may preserve your Body and
Soul unto Everlasting Life : that is, that the
Real Body of Christ, long ago offer'd up
 upon the Cross; or, that the Sufferings of
 Christ, undertaken, submitted to, and de-
 signed, for the promoting your Eternal hap-
 piness, may effectually answer that good
 purpose; and move and influence You so,
 in the virtuous Conduct of your whole
 Lives in this World, agreeably to what He
 indispensably requires, that You may obtain
 his

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his promise of everlasting Life in the World to come. And after this, at the instant of delivering the *Bread*, He puts you in mind of your Duty to *eat* this *Bread* in *Remembrance* of *Christ's Death*. And so, after the same prayer concerning the Blood of Christ, He delivers the *Cup* to you, and at the same time exhorts You to *drink* of it in *Remembrance* of his *Blood*. This secures You from all such Deviation of Thought, or Improper Behaviour, as can affect the *Essence* of this *Religious Action*; and, directing You to the *Remembrance* of what was designed to be now religiously *remember'd*, makes it impracticable for You, if You are truly serious and in earnest, to *eat* or *drink* **UNWORTHILY**. To *these Words* therefore, attend with an undisturbed and sincere application of Mind; and You will unavoidably make it your own Act, and say within Yourself; "I eat this *Bread* for that purpose only for which it is designed; In a religious *remembrance* of Christ's Body broken; and of that *Death* of His, which by this Action Christians are required to shew forth till his coming again:" And, at the taking the *Cup*, "I drink this *Wine*, in a serious and thankful remembrance of *Christ's Blood which was shed for Me, and for Many, for the Remission of Sins*: that Blood which he freely shed, as a Seal to

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“ the *New Covenant* ; in which He promi-
 “ fes, in the Name of GOD, Forgiveness
 “ and Favour upon our Actual Amendment,
 “ and sincere obedience to his Laws.”

This is that personal *Appropriation* of the *Bread* and *Wine* to the Serious and Religious *Remembrance* of the *Body* and *Blood* of *Christ*, which alone can make this *Rite* of any Benefit to a Believer, by making it acceptable to God. It is, if I may use the word, a sort of *Consecration* of them, which is the Duty of every *Communicant* himself ; and without which all other *Consecrations* that have gone before, will do *Him* No service at all. It is *He alone*, who must, by his own inward thought, and application of his Mind to the *Remembrance* of *Christ*, make *this* Bread and *this* Wine, different to Himself from *Bread* and *Wine* taken at a Common Meal. Here therefore lies your great Concern, at this time : nor can there be any failure in this, if your Belief in Christ be sincere, and your attention fix'd to what you are doing. And be assured that, having thus partaken of this *Bread* and *Wine*, with a serious *remembrance* of Christ's Death, and as his Disciple, you have partaken of the *Lord's Supper*, agreeably to the *Design* of the *Institution* ; and cannot therefore, be in the Number of Those who may justly be said to *eat* or *drink* UNWORTHILY, not discernin

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cerning the Lord's *Body* and *Blood*; or have the least *Cause* to fear Any of those *Threatnings* of St. *Paul*, which belong only to *Such* as do so.

I say not this either to shorten, or to slacken, in the least degree, that Rational and Christian *Devotion*, which you may think more beneficial to you at this time, than at any Other. But I think it my Duty to guard against the beginnings of Any such Notions, as must fill your own Mind with Unnecessary Horror; and represent GOD to You, as requiring an *Act of Religion*, which You either cannot perform at all; or not without such Difficulty, as leaves you no Assurance of its being acceptable to Him; and consequently, must overturn the good End proposed by *Christ* in the *Institution* itself.

After you have thus received the *Bread* and *Wine*; if you have time, whilst other Persons are communicating, some such *Words* as these following will be proper Expressions of such Thoughts as this *Holy Rite* naturally leads Us to.

“ I have now, O God, in obedience to the
“ Will of thy Son *Jesus Christ*, partaken
“ of *Bread* and *Wine*, in that manner in
“ which *Christians* are required religiously
“ to commemorate his *Death* and *Passion*.

H 3

“ By

110 *The Nature and End of the*

“ By this Solemn Act of my own, in this
 “ Assembly, and in the Company of my *Fel-*
 “ *low-Christians*, I have voluntarily pro-
 “ fess’d Myself His *Disciple*: And by This
 “ I have acknowledged my strict Obligation
 “ to perform thy Whole Will made known
 “ to Us by Him. I am truly sensible of thy
 “ Love to Mankind, in sending thy Son in-
 “ to the World, to enliven and strengthen, by
 “ his excellent Doctrine, and by his Holy
 “ Example, our sincere Endeavours to know
 “ and practise thy Commandments. I offer
 “ up my sincerest Thanks for All that He
 “ did and suffered for Us; and praise Thee
 “ for all the Benefits designed and promised
 “ to Us, from his Life, his Death, and his
 “ Resurrection from the Dead, by which He
 “ was truly demonstrated to be Thy Son. I
 “ am sensible, I have not lived as becomes
 “ the *Disciple* of *such* a Master. And I
 “ have learned, from the Holiness of thy
 “ Nature, and thy Son’s express Declarati-
 “ ons in his Gospel, not to expect either Par-
 “ don through Him, or any Benefit from
 “ Him, but upon the *Terms* proposed in his
 “ Gospel; the utter forsaking all Sin and
 “ Immorality, and the actual Amendment
 “ and Reformation of what is truly blame-
 “ worthy in my Temper, or my Behaviour.
 “ I can expect no Favour as *his Disciple*
 “ but upon *his* Conditions : and these I will
 “ every

Sacrament of the Lord's Supper. I I I

“ every day more and more endeavour to
“ come up to. I have here professed my
“ Communion with *Christ*, as *Head* of thy
“ *Church* ; and with Every *Christian*
“ throughout the World, as a *Joint-Mem-*
“ *ber* of the same *Body* of which he is the
“ *Head* : and I now pray to Thee for the
“ true happiness of them All. Accept this
“ sincere profession of my *Faith* in *Thee*, the
“ Only True God ; and in *Jesus Christ*
“ whom Thou hast sent. Receive my Prai-
“ ses and Thanksgivings ; my Prayers for
“ Myself, and Intercessions for the whole
“ World. Let this Attendance, which pro-
“ ceeds from my desire of fulfilling thy whole
“ Will, be acceptable to Thee : and let the
“ Consideration of thy Mercy, proposed to
“ the World by *Jesus Christ*, move me to
“ so constant and uniform an Obedience, as
“ may entitle Me to all the Benefits pro-
“ mised to his sincere Followers, by *Him*
“ whose Death I have now commemorated.
“ In *his Name*, and as *his* Disciple, I im-
“ plore thy Pardon ; and entreat thy Fa-
“ vour. Lead me, O Lord, by the gui-
“ dance of thy good Providence, far from the
“ Paths of Sin, into such a State as may best
“ secure and improve my virtue. Direct and
“ assist me, in all my Endeavours, by all
“ such Methods as are proper to move and
“ assist thy Free and reasonable Creatures :
“ and so, at length conduct me safe through

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“ a World of Trials and Temptations, to the
 “ Possession of that extraordinary Happi-
 “ ness, which Thou hast prepared for Those
 “ who truly love Thee, and sincerely obey
 “ Thee, through thy Son *Jesus Christ*, our
 “ blessed Lord and Saviour.” *

When all Persons present have received the *Bread and Wine* ; They are again to join in the *Publick Office* : In which, after the *Lord's Prayer*, the Congregation prays to *Almighty God* thus ——— “ *We entirely*
 “ *desire thy Fatherly Goodness mercifully to ac-*
 “ *cept this our Sacrifice of Praise and Thanks-*
 “ *giving ; most humbly beseeching Thee to*
 “ *grant, that by the Merits and Death of*
 “ *thy Son Jesus Christ, and through Faith in*
 “ *his Blood, We and all thy whole Church*
 “ *may obtain Remission of our Sins, and all*
 “ *other Benefits of his Passion. ——— We*
 “ *present unto Thee Ourselves ——— to be a*
 “ *reasonable, holy, and lively Sacrifice unto*
 “ *Thee ; humbly beseeching Thee that All We*
 “ *who are Partakers of this Holy Commu-*
 “ *nion may be fulfilled with thy Grace and*
 “ *heavenly Benediction.*

The Sacrifices which alone are here mentioned, are the *Sacrifice of Praise and*
Thanks-

* If there be any more Time before All have communicated, it may be usefully employed in considering the Original Institution, Design, and Advantages, of this *Religious Rite*, as they are plainly set forth in several parts of this Book.

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Thanksgiving; and the *Sacrifice* of Ourselves, as offered and devoted to the Service of *God*, in a Life of Holiness becoming *Christians*, now Solemnly professing Themselves such: *Both* of these called *Sacrifices* in a figurative Sense; and both offered by the *Whole Congregation*. The *Two Petitions* here made, are very proper after this Solemnity. The *One* is, Not only that *We*, who have now partaken of it, but that the *Whole Body* of Those who profess themselves *Christians*, may, by the Love of God shewn forth to the World in *Christ Jesus*, and through *Him*, be accepted in their sincere and constant Endeavours to do his Will, notwithstanding their Imperfections; in such a manner as to obtain Forgiveness of all their past and forsaken Sins, and all other *Benefits* which the *Death* and Sufferings of *Christ* lead his Followers to, or procure for Them. The other Petition is, That All *We*, who have, in obedience to our Lord's Command, now partaken of his *Supper*, in a Religious remembrance of him, may be acceptable to God, so as to be filled with his *Favour*; and to be guided, assisted, and *blessed* by Him, in our *Christian* Course through this World to a Better.

These things are not spoken of, as sealed to Us, or procured for Us, by this single Action of partaking *worthily* of the *Lord's Supper*:

112 *The Nature and End of the*

“ a World of Trials and Temptations, to the
 “ Possession of that extraordinary Happi-
 “ ness, which Thou hast prepared for Those
 “ who truly love Thee, and sincerely obey
 “ Thee, through thy Son *Jesus Christ*, our
 “ blessed Lord and Saviour.” *

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 “ *grant, that by the Merits and Death of*
 “ *thy Son Jesus Christ, and through Faith in*
 “ *his Blood, We and all thy whole Church*
 “ *may obtain Remission of our Sins, and all*
 “ *other Benefits of his Passion. ——— We*
 “ *present unto Thee Ourselves ——— to be a*
 “ *reasonable, holy, and lively Sacrifice unto*
 “ *Thee ; humbly beseeching Thee that All We*
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Sacrament of the Lord's Supper. 113

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These things are not spoken of, as sealed to Us, or procured for Us, by this single Action of partaking *worthily* of the *Lord's Supper*:

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per : but it is here properly made the Prayer of every *Christian*, that he may, in *other* parts of his Conduct, as well as *this*, be a *Christian* indeed ; and so be entitled to the Blessing and Mercy of God, in their full Extent, through *Jesus Christ*. If we hope for remission of our Sins, through *Christ* ; it must be upon *his* Terms only : and therefore, We ought to express (as we do in the former of these Petitions) our earnest desire that nothing may, on our part, hinder our receiving so great a good : a *Good*, not to be attained by doing *one* part of our *Lord's* Will, but the *Whole*. So likewise, the *latter* of these *petitions* does not suppose that the very *partaking* of this *Holy Communion* has already filled Us with *Grace* and God's *heavenly Benediction* : but is framed to express the desire of a Christian mind, that *We*, who have done *This* part of our Duty, may be still farther favoured, directed, assisted, and blessed, in the performance of all our Duty, and in the obtaining the Happiness promised, not to the performance of *this* part of his Will alone, but to the Regular and Honest performance of the *Whole*. And these Points ought to be kept distinct : that the Sense of what is necessary to Salvation, may be preserved, in its full force, upon the minds of Christians.

There is *Another* Form of *Thanksgiving*, and *Prayer*, allowed to be used, upon this occasion ; but very seldom, I think, read. In
this

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this, We are taught to say, — “ *Almighty*
“ *and Everlasting God, We most heartily*
“ *thank Thee for that Thou dost vouchsafe to*
“ *feed Us, who have duly received these Holy*
“ *Mysteries, with the Spiritual Food of the*
“ *most precious Body and Blood of thy Son*
“ *our Saviour Jesus Christ; and dost assure*
“ *Us thereby of thy Favour and Goodness to-*
“ *wards Us; and that We are very Members*
“ *incorporate in the Mystical Body of thy*
“ *Son, which is the blessed Company of all*
“ *faithful people; and are also Heirs, through*
“ *hope, of thy Everlasting Kingdom, by the*
“ *merits of the most precious death and passion*
“ *of thy dear Son.*” — After which, We beg
“ of God so to assist Us, with his Grace,
“ that we may continue in that holy Fellow-
“ ship and do all such good Works as he has
“ prepared for Us to walk in.” &c. The Ho-
ly Mysteries here spoken of, are the *Bread*
and *Wine*, which are *Memorials* of something
not present, viz: of the *Body and Blood* of
Christ. They who have *duly* received these,
have done it, as *Christ's Disciples*, sincerely
believing in Him. And they are said to be
admitted to feed upon the *Body and Blood* of
Christ; not by eating the *Natural* Body,
and drinking the *Natural* Blood of *Christ*;
(which it is horrible even to mention;) but,
in a figurative Sense, by eating this *Bread*,
and drinking this *Wine*, in a solemn *Remem-*
brance

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brance of his *Body* broken and *Blood* shed for Mankind. Thus, by a strong Figure of Speech, They may be said to feed upon the *Body* and *Blood* of *Christ*, as They perform these *Actions*, believing and receiving *Christ*, and his *Doctrine*: and God may be said to propose to Them his *Blessed Son* to be acknowledged as their Master, and his *Doctrine* to be digested into their Spiritual nourishment, by calling Them to a *Profession* of their *Faith*, in their Attendance upon this Institution. Every thing may be called *Food*, in a Spiritual Sense, which tends to the improvement of the *Soul* in what is truly good; as *Bodily Food* does to the health of the *Body*. And therefore, As *Bread* and *Wine*, taken at an ordinary Meal, are the *Food* of our *Bodies*; so *this Bread* and *Wine*, taken in a serious and Religious *Remembrance* of *Christ*, as our Master, may, (in a *figurative*, Spiritual, or Religious sense,) be stiled the *Food* of our *Souls*, or the Nourishment of *Us* considered as *Christians*: as the Receiving them *duly* implies in it our believing and receiving the Whole *Doctrine* of *Christ*, which is the *Food* of the Christian Life; and leads our Thoughts to All such Obligations and Engagements on our part, and all such Promises on God's part, as are most useful and sufficient for our Improvement in All that is worthy of a Christian.

And

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And Almighty God, on his part, requiring and accepting our due performance of this part of our *Duty*, does by this assure *Us*, who come to profess ourselves the *Disciples* of Christ, that We are in his Favour. Or, in other words, The *Lord's Supper*, being instituted as the *Memorial* of his *Goodness* towards *Us* in *Christ Jesus*, may justly be looked upon, as a Token and Pledge to assure *Us* of what it calls to our Remembrance, *viz.* that God is ready to pardon and bleis *Us*, upon the Terms proposed by his Son: and consequently, that we are received by Him as the *Disciples* of Christ, *Members* of his *Body* the *Church*, and *Heirs* of his *Heavenly Kingdom*; in a word, as Persons entitled to all the *Happineffes* promised to *Christians*, if We be not wanting to Ourselves in *Other* parts of our *Duty*. And that We may not fall short of so great Mercies, We are taught, in the *Prayer* annex'd to this *Thanksgiving*, to ask *God's* Assistance towards our performance of what is still on our part necessary, in the conduct of our *Lives*, after our having *duly partaken* of the *Holy Communion*. Neither here, is this *Grace* of *G O D* supposed to be a certain and immediate effect of our receiving this *Sacrament* *WORTHILY*; but is plainly left (as it ought to be) as the *Subject* of a *Christian's* *Prayer*,

118 *The Nature and End of the Prayer*, wholly distinct from the Duty of communicating.

This, I think, is the only Explication of these *Figurative* Expressions, agreeable to the *primary Design* of this *Rite*. If Any, not content with *this*, seek for *Another*; They must not seek for it, as far as I can judge, in the *Original Institution*.

I have thus endeavoured to explain every *Passage* in the *Communion-Office*, which seemed at all to want Explication; in order to make the Whole more useful to Those who attend, in our Churches, upon the *Lord's Supper*, with a sincere Design of partaking of it according to the Institution of *Christ* himself; and of forming all their *Thoughts* and Behaviour, during the whole time of their Attendance, agreeably to the True Original Design of it.

XVIII. Whether any *Privileges*, or *Benefits*, are annex'd to the Partaking *Worthily* of the *Lord's Supper*; and what they are that are annex'd to it; can appear only from the *Words* of the *New Testament* itself; or from the real *Nature* and *End* of this *Institution*, and what is necessarily included in it.

I. As

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I. As to the *Words* of the *New Testament*; We must seriously consider all the Texts in it, relating to this Subject; in order to judge whether it has pleased God to annex, in *express words*, any *Promises* to this Duty (peculiarly) of *partaking* of the *Lord's Supper*: or to declare, in *express words*, any *Privileges* to belong to *Christians*, for the sake, or by means, of their Attendance upon it.

And here, before I proceed to make any Remark upon the *Passages* which I have already produced and explained, I think it just to mention *One*, in regard to the judgment of Some *Good Interpreters*, who think it relates to the Subject We are now upon; tho' in my own opinion, They have not the least foundation for thinking so. I mean That in *St. Paul's* first Epistle to the *Cor. ch. xii, ver. 13.* *For by one spirit are We [or, We have been] all baptized into one Body; whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit.* These last words have been interpreted by Some *, to relate to *drinking* the *Blood* of *Christ* in the *Lord's Supper*; and by that *Blood* commemorated in that religious *Rite*, being made "to have all one
" life or Spirit; as the *same Blood*, diffused
" thro'

* See Mr. *Locke*, and others.

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“ thro’ the whole natural *Body*, communi-
 “ cates the same life and Spirit to all the
 “ Members.” And by *Others*, the same
 words have been made to signify the parti-
 cipation of the moral *fruits*, or *Graces*, of
 God’s holy Spirit, by means of receiving the
Cup in the Lord’s Supper. Now, in order
 to judge of these *Interpretations*, and to find
 out the true meaning of this *Text*, We
 ought to consider both the words and Phra-
 ses made use of; and the main design of the
Writer in the whole passage to which it be-
 longs.

1. The *Words* themselves are such, as St.
Paul can hardly be supposed to make use of,
 concerning the *Lord’s Supper*. The partaking
 of this *Rite* was never by *Him*, nor by any
 other Writer, in the *New Testament*, (as far
 as I can recollect,) represented by that *one*
 particular part of it, which consists in *drink-*
ing, in remembrance of the *Blood of Christ*:
 And this *drinking* at the Lord’s Table was
 never once by *Him*, nor any other *Sacred*
Writer, expressed by being *made to drink in-*
to the *Spirit* of GOD; or any thing like it.
 On the contrary, He himself, in the two
 foregoing *Chapters*, speaks of this part
 of that *Holy Rite*, in plain words, and
 very different language; without once men-
 tioning this *drinking* of, or, *into*, the *Spirit*,
 or any thing equivalent to it. He there
 uses

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uses the phrases of the *Communion* (or *partaking*) of the *Blood of Christ*; and of partaking of the *Cup of the Lord*: and it can hardly be thought that He would immediately change his way of speaking; and, after He had quitted the subject of the *Lord's Supper*, return to it without any notice; and describe one part of it by the phrase of *being made to drink of, or into, the same Spirit*, not at all like to his former language about it.

The mention of *Baptism* in the former part of the same *verse*, is no argument at all that the *Lord's Supper* must be intended in the latter part of it. For we find the Rite of *Baptism*, in every other passage of the *New Testament* in which it is mentioned, spoken of, and sometimes enlarged upon, without any mention of, or allusion to, the *Lord's Supper*. But it ought here to be observed that the giving of the *Spirit*, that is, the extraordinary Gifts of it, was so closely joined, in the very first days of the *Gospel*, to *Baptism* itself, (generally following upon the imposition of the *Apostle's* hands, presently after it,) that This alone will account for the speaking of the *drinking of, or into, the Spirit*, in the same sentence with *Baptism*; and connecting one to the other. And in this sense the receiving of the *Spirit* is, in some places of the *New Testament*, spoken of, as following after *Baptism*; but
I never

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never as following upon the partaking of the *Lord's Supper*: which is at least a probable argument that this *latter* was not at all re-
ferr'd to, in this obscure *text*.

Nor indeed do I see how the *Greek Word*, here used, immediately after that of *having been baptized*, can signify any thing depending upon repeated Acts of ordinary Duty. For, as the phrase, *We have been baptized*, refers to one single *Rite* by which *Christians* are declared to be made *one Body*; so, the phrase, *We have been made to drink into One and the same Spirit*, must naturally refer to one single past Fact, after that *Baptism*. And thus the *Apostle's* manner of speaking leads us to think: which is a *positive* declaration of this *drinking* (not of the *Cup* or of the *Blood* of the *Lord*, but) of, or *into*, the *Spirit*; as a certain *Fact* to which the *Corinthians* were then *Witnesses*; and not as a *Fact* depending upon what was *uncertain*, or upon a *Rite* to be often repeated. This distinguishes it fully from any *drinking of the Spirit*, which is consequent upon drinking something else; and from any effect of *drinking*, in the *Communion*, which must undoubtedly depend upon the temper and good behaviour of *Christians*, at every participation of the *Lord's Supper*. And indeed, no great and wonderful Favours can well be supposed to have been spoken of to the *Corinthians*, by *St. Paul*, as visible and certain effects of the
par-

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participation of the *Lord's Supper* amongst Them, after the very different language concerning this *Rite*; and the sharp reproofs of the conduct of many of them in their attendance upon it, which He had before made use of. I might add that, in the propriety of language, had the *Apostle* intended to speak of repeated Acts of partaking of the *Cup* of the *Lord*, He would have used the word [$\piοτιζόμεθα$] in the *present Tense*, to signify that We are, by our repeated attendance at the *Lord's Table*, frequently made to *drink* of, or *into*, the Spirit; and not [$ἐποτισθήμεν$] *We have been made to drink of, or, into it*; which answering exactly to [$ἐπαλείψημεν$] *We have been baptized*, must probably, (as this latter does,) refer to *one Fact*, stated and certain.

2. This, I think, will be put beyond doubt by the plain Design of St. *Paul*, in this whole *Chapter*. In which, after He has made an End of his directions and observations relating to the *Lord's Supper*, He introduces a perfectly new Subject, ch. xii. v. 1. *Now, as concerning spiritual gifts, Brethren, I would not have you ignorant.* He then puts them in mind of the different sorts of *Gifts*, or *Graces*; all given by the same *Spirit*, for the good and advantage of the whole Body of *Christians*. In going over the particular *Gifts* in his view, He does not mention any of the *moral virtues*; as the *Gifts* He here

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means. Every one of these is indeed represented by *Him*, in other *Epistles*, as the *Fruit* of the Christian Spirit; the genuine work and product of *Christianity*, in opposition to the *Works* of the *Flesh*; *Gal.* v. 22. *Eph.* v. 8. and they are all called καρποὶ ἡ πνεύματος. But the *other* are χαρίσματα. the uncommon favours, or *Graces*, in another Sense as peculiarly bestowed upon some particular persons. These alone, (such as an *Extraordinary Faith*, in order to work miracles; the gift of *healing* diseases; the Power of discerning the Spirits of others;) are here mention'd, as instances of the *spiritual* Graces amongst the *Corinthians*. And these, coming from the *Holy Spirit* of God, as *Waters* flow from a *Fountain*, are well represented under that figure. Thus, after the *Apostle* has mentioned the particulars. v. 4. — 11. He comes to his argument, by which He designs to persuade all persons concerned, to use these *extraordinary Gifts*, according to the design of the Giver, for the good of the Whole Society. “As it is, saith He, *ver.* 12. in the “natural Body, so it is with the *Christian* “*society*. We are to consider ourselves as many Members composing one Body: and “obliged to act for the good of the Whole. “For v. 13. We have all been *baptized*, and “by that *Rite*, declared to make *One Body*, “or *Society*; and it is *One* and the *same Spirit*,
“rit,

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“rit, of which All of Us, who have been
“favoured with these extraordinary gifts,
“have been made to *drink*, for the use of
“the Church; and by which Every part of
“the *Church* is to be benefited: just as, in
“the *natural Body*, All members partake
“of the same life, from one and the same
“principle.” From hence to the *twenty se-*
venth verse He illustrates what He intends,
by the Union and correspondence of the fe-
veral Members of the *Body natural*, all sym-
pathizing with, and assisting, one another:
and then, v. 27. resumes the same conclusi-
on, that “So it is in the *Body of Christ*, of
“which every Christian is a Member. One
“is favoured with one sort of *gifts*; Ano-
“ther with Another: but All, in subservi-
“ency to the Good and Advantage of the
“Whole.” And in enumerating these Gifts,
and the Persons who possess them, He still
mentions, not any of the *Moral virtues* which
are called the *Fruits of the Spirit*; but on-
ly the *Extraordinary Offices*, and Gifts, be-
stowed upon Some, and not common to all,
even in those days. After this, in the last
verse, He introduces his discourse about the
Importance of *Charity*, the greatest of *Mo-*
ral Virtues; by distinguishing it from the
Gifts (*χαρίσματα*) He had been speaking of;
and professing that He was going to shew
Them *a more excellent way*, by pointing out,

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and describing this, in it's full extent. And, after having spent the whole 13th chapter in inflaming their desires after *Charity*, which it was in the power of all sincere Christians to possess; and in setting it above all those Extraordinary gifts themselves; He commands them ch. xiv. 1. to *pursue* after *Charity* in the first place; and then to be as fond and as desirous as They please of the extraordinary *Spiritual Gifts* before mentioned. Of these very spiritual Gifts, He presently directs Them to value and wish for such as were the most useful to the whole Church assembled; and not the most pompous and astonishing. So that We see, *Charity* itself, that Great *Moral* virtue in the *Christian System*, is not One of these Gifts implied in the *Text*, I have been now explaining; but is distinguished from them, and preferred before them.

From all this it is plain that, in the *passage* before Us, in which St. Paul declares the *Christians* to have *been made to drink into the same Spirit*. He had not the *Moral Virtues* in his view, as the Effect of that or any other *drinking*; but the Extraordinary *Graces* or *Favours*, called in this chapter *χαρίσματα*, and in the next *τὰ πνευματικά* *Spiritual Gifts*, as the very things which They had been *made to drink*, or which had been communicated to them *immediately* from the *Spirit*:
and

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and that He is not here speaking at all of the Attendance of Christians upon the *Lord's Table*; or of any *Rite of Religion*, as necessary in order to obtain these *Gifts*; but indeed arguing to quite another purpose. Upon the whole therefore, the Meaning of this *Passage* may be thus expressed. “ For
“ as We all, whether *Jews* or *Gentiles*,
“ have been *baptized into one Body*, that is,
“ by *Baptism* have been declared Members
“ of the one Christian Society, Christ's my-
“ tical Body: so likewise All We, who
“ have been endowed with the extraordinary
“ Gifts which flow immediately from the
“ Spirit of GOD, as from a fountain, of
“ which We have been made to drink; that
“ All We, I say, had these extraordina-
“ ry Gifts bestowed upon Us, by one, and the
“ same Spirit; for the Good and Edificati-
“ on of the whole Church, and not for the
“ ostentation and glory of particular Mem-
“ bers.” The partaking of these Gifts of the
Spirit plainly seems to be the *drinking* in-
tended by the *Apostle* in these figurative
words; and not the drinking of any *Cup*,
or *Liquor*, (literally speaking) in order to
the obtaining any moral virtues, or graces.
This *Text* therefore, can never be urged as
an Instance, or Proof, of any Promise, or
Privilege, expressly annex'd by our *Saviour*,
or his *Apostles*, to the participation of the
Lord's Supper.

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And now, if We review all the *Passages* of the New Testament, which I have before produced, (and they are all that can be thought to relate to this *Rite*,) We shall find that there is only *One* of them, which has been supposed by any *Interpreters* to imply in it any immediate *Benefit*, or *Privilege*, annex'd to the Partaking of this *Rite: viz.* That of St. *Paul*, in which the partaking of the *Cup*, and of the *Bread*, at the Lord's *Table*, is said to be "The *Communion* of the *Blood*, and of the *Body*, of *Christ*." This I acknowledge, has been interpreted by Many to signify "An actual partaking of *All* the *Benefits* of his *Sufferings* and *Death* for our sakes." But I have already shewn at some length, [*p.* 35, &c.] that the *Apostle's* Argument in that place, and his plain Intention in it, neither require, nor admit, this Sense of the words. And I was the more solicitous to put this in a clear light, because I esteemed it of very pernicious Consequence to lead Christians to think that *This*, or *any One*, single Instance of Obedience to the *Will* of *God*, however *Worthily* performed, and suitably to it's Nature and End, could possibly be to *Them*, the partaking of *All* the *Benefits* of *Christ's* Life and Death. Such a *Doctrine* as this, would, in my Opinion, be inconsistent

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sistent with the plainest Declarations of the *Gospel*; and not only inconsistent with, but directly contradictory and destructive to, the Main design of it; and therefore, cannot be the Sense of *any* Passage in that *Gospel*, which was revealed to teach Men other Measures of Acceptance with God; much less ought so important a Doctrine to be built upon any *Passage* which, at best, is own'd to be of the *Figurative* Sort, and of dubious Interpretation.

The Truth of what I am saying will appear still more plainly from *One Instance*: and That shall be, the *Benefit* of *Remission* of our past *Sins* through *Jesus Christ*. If it be asked, ——— Do we not partake of this *Benefit* by our partaking of the Lord's Supper *worthily*? I must answer, No; if the *Gospel* be true. For in *that*, No *pardon* of past *Sins* is promised, or given, unless to *Those* just converted, renouncing their *Sins*, and baptized into the *Christian Faith*; or to *Those* who, having sinned after *Baptism*, actually amend their *Lives*. A *Disposition* towards this Amendment; a *Resolution* to Amend, are very good Steps: and These are virtually implied in our *Professing* ourselves *Christians*, and Remembring *Christ*, as our *Lord* and *Master*, at his *Table*. But neither this *Disposition*, nor this *Resolution*, let them be never so sincere, are themselves *Actual Amendment*. And this *Actual A-*
mend-

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Amendment being so necessary a Qualification, that there is No Forgiveness of Sins after *Baptism* promised without it; it remains certain that No *Act of Religion*, without this, can be a Title to such *Forgiveness*. So far is the Performance of this Duty from being itself the *Claim*, or *Seal*, to all the *Benefits* of Christ's *Death*; that it is not so, to this single *Benefit*: which cannot be obtained without a *Practice* conformable to the *Laws* of the *Gospel*.

Accordingly, In our *publick Office* it is not supposed that the *Worthy partaking* of the *Lord's Supper* does itself operate this *forgiveness*; but it is made part of a Prayer to God, that They who have *partaken* of it, *may obtain Remission of their Sins*, and *all other Benefits*, &c. They are taught to pray thus, *after the Act of Communion* is over; which supposes that It is not *already obtained*: and the Words can be understood in no Sense, consistent with the whole *Gospel*, but *this*, That they may behave Themselves in *All* respects, (as, it is hoped, They have in *This* one,) so agreeably to the Will of God, that They may be of the Number of Those who shall be pardoned and accepted: and that This particular Duty, rightly performed may be *One Mean* of leading them to a steady *Perseverance* in all that is good.

Agree-

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Agreably to all this, We ought to explain that *Passage* in the *Church-Catechism*, in which, it being ask'd, What is the *Inward part, or thing signified*, in the Lord's Supper? the *Answer* is, *The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful, in the Lord's Supper*: which words, for want of an Equitable Explication, have been charged with an *absurdity* equal to That of *Transubstantiation* itself. That they cannot be meant of *Christ's natural Body and Blood*, Every one, who knows the Principles of the *Compilers* of the *Catechism*, and the Doctrine of our *Church*, not only allows but contends. By *Faith*, or a sincere *believing* in *Christ*, and receiving Him as our Master, We are said indeed, *figuratively* to *eat the Flesh*, and *drink the Blood*, of the *Son of Man*; as We take in, and digest, for our Spiritual Nourishment, all his Doctrine. But this is not by *Faith*, considered peculiarly at the *Lord's Table*; but by *Believing* in general.

Nor can the *Meaning* be, That the *Benefits* of *Christ's Body* broken, and *Blood* shed, are *verily* and *indeed* taken and received by the *Faithful* in the *Lord's Supper*: not merely because This, as I have already shewn, is not true; but because, I think, it contradicts Another, and a plainer, Part of this very *Catechism*. For just before, the

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Question being asked, "*Why was the Lord's Supper ordained?*" This very short and full *Answer* is given, — "*For the continual Remembrance of the Sacrifice of the Death of Christ; and of the Benefits which We receive thereby.*" We see, It is for the *remembrance* of all the *Benefits*, which are promised to be bestowed upon us by means of *Christ*; and not for the *actual receiving* those *Benefits*, that our *Church* declares this *Rite* to be ordained. This *Remembrance* of them is indeed, *One Mean* tending to the obtaining them: as it tends to our considering and apprehending what *They* are, and upon what *Terms* proposed to *Us*; and as it is in itself an Acceptable Obedience to a *Command* of our *Saviour*. But it is but *One Mean*; and that, in these *Senses*, which are very different from the *Sense* I am opposing.

But however; this *Passage* in the *Catechism* will, I think, lead *Us* to the only Consistent *Sense* of the words, we are now considering; which, I own, are very *Figurative*, where a *Figure* ought rather to have been explained, than made use of. Comparing therefore, both these *Passages* together, the meaning of the *Words* appears to be, That the *Things* signified, or appointed to be remember'd in this *Rite*, are the *Body* and *Blood* of *Christ*; That these may be said to be

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received by the *Faithful*, (that is, by *Believers*,) as *They* alone sincerely and seriously eat this *Bread* and drink this *Wine*, in Memory of Christ's *Body and Blood*. The Nature of the thing supposes them *Faithful*, (that is, *Believers* in *Jesus Christ*,) before they are capable of this *Remembrance* of him, as their Master. And consequently, the *Faithful* are said *verily* and *indeed* to *take* and *receive* the *Body and Blood* of *Christ* : because *Believers* alone, coming as such, eat his *Body* and drink his *Blood*, *indeed*, or in that *very* Sense in which He appointed them to do it; *viz.* by eating *Bread*, and drinking *Wine*, in a thankful and serious *remembrance* of his Natural *Body* broken, and *Blood* shed. Or, in Words a little different, *They* who eat this *Bread*, and drink this *Wine*, in Religious *Remembrance* of Christ's *Body and Blood*, do *verily* and *indeed* perform these Commands of His, *Take, Eat, This is my Body* ; and *Drink ye all of this, For this is my Blood*. They take *Both*, in that Sense in which He called them his *Body and Blood*; *viz.* as *Memorials* of Them. And this is said of the *Faithful*, or sincere *Believers*, in distinction from *Others* : who, being careless, or not True Believers, may take and receive the *Bread and Wine* ; but take it, as at a *Common Table*, not religiously *remembering* the Lord's *Body and Blood*; which therefore, such

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such Persons do not *take* and *receive*, in the Sense of the Institution, for want of this serious *Faith* and *Remembrance*. If this be not the Sense of this *Passage*, I own myself unable to say what is.

It is not therefore, I think, truly affirm'd that "The participation * of the Benefits purchas'd by Christ's Death, is, by a very proper figure of Speech, in *this* Sacrament, stiled, *The receiving* of CHRIST'S *Body* and *Blood*; as it is, in the *other*, [viz. *Baptism*] stiled a being *buried* with *Christ* and *rising* with Him again." For,

1. This latter Expression, made use of by St. Paul, with relation to *Baptism*, is taken from the Custom of *Immerſion* in the first days; and from that particular manner of *baptizing* Profelytes: by which they were first cover'd with Water, and in a State as it were of Death and Inactivity; and then arose out of it into a sort of New State of *Life* and *Action*. And if *Baptism* had been then performed, as it is now amongst Us; We should never have so much as heard of this Form of Expression, of *dying* and *arising* again, in this Rite. But farther, This figurative Expression is not ever made use of to signify any *Benefit* or *Privilege*, actually obtained at the time of receiving *Baptism* worthily;

* See Dr. Clarke's Exp. Ch. Cat. p. 311.

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thily; or by means of it: but peculiarly applied to the Duty and Obligation the baptized Person is reminded of, by this particular manner of *Baptism*. This is evidently the Tendency of this *Figurative phrase*; and the Use the *Apostle* actually makes of it, *Rom. vi. 3, 4, 11, 12.* In which Chapter, though the *Apostle* mentions the great happiness of *living again with Christ*, as what We have a right from *GOD's* promises to expect, if we truly *die with Him*, in the moral Sense of that phrase; yet, what He recommends to *Christians*, as *figured* by the particular manner of *Baptism* then in use, is the strict obligation upon them of being like persons *dead unto Sin*, and *alive* only unto Righteousness: without which *Baptism* will aggravate the punishment of Christians, instead of entitling them to any Blessings.

2. The other *Form* of Expression, *receiving the Body and Blood* of Christ, is taken from the Words of the *Institution*, in which the *Bread* and *Wine* are called the *Body* and *Blood* of Christ; and from the *Communion*, or participation, of the *Blood* and of the *Body* of Christ, in the *Lord's Supper*, spoken of by *St. Paul*, *I. Cor. X. 16.* But I have already shewn that *St. Paul*, in that passage, was not concerning himself with the *Benefits* of partaking of the *Lord's Supper*; but with the relation of the *Cup* and the *Bread*, there mentioned,

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tion'd, to the *Blood* and *Body* of Christ, which they were appointed to call to the remembrance of *Christians*: and consequently, that This phrase was never used by Him to signify *All*, or even *Any*, of the *Benefits* purchased by Christ's Death. And as for the Words of the *Institution*, Take, Eat, This is my *Body*, and Drink — This is my *Blood*; They cannot possibly signify, Take and *Receive* actually at this very Time the *Benefits* of my *Death*: But, Take and eat — This *Bread*, in remembrance of my *Body*, and this *Wine* in remembrance of my *Blood*. For the Words, *Do this in remembrance of Me*, very plainly explain the whole. *Christ*, and the *Benefits* purchased by Him, are to be *remember'd* in this partaking of the *Lord's Supper*; and therefore neither *He*, nor those *Benefits*, are supposed to be actually received at the time, or by the Acts, of eating this *Bread*, and drinking this *Wine*.

The *Phrase* of eating Christ's *Flesh*, and drinking his *Blood*, as it is used by Him, *John* vi. 56. signifies the Duty of believing, and *digesting* his Doctrine; and not any *Benefits* accruing from that *eating* and *drinking*. The *eating* and *drinking* Wisdom [*Ecclus.* xxiv. 21.] is nothing but the Feeding and Improving our Souls by *That*, as We do Our *Bodies* by *Meat* and *Drink*. And neither of these *phrases* does at all shew, that

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“receiving the *Body* and *Blood* of Christ” in the Lord's Supper is a proper figure of Speech to signify the *actual Participation of the Benefits purchased by his Death*; or that any such Thing is signified by this Expression.

II. If We now proceed to enquire, What those *Privileges* or *Benefits* are, which are truly and certainly annexed to this Duty, or implied in it, the Answer I think, is; *All* that either in *general* are promised, or naturally belong, to a sincere Obedience to any Positive Commands of God, known by Us to be Such; or, in *particular*, are, in the *nature* of the Thing itself, implied in this Rite, or result from it. When I argued before that No Promise was made to this particular *Duty*, as distinct from All others; I added, *In express words*: because it was far from my design to exclude out of a *Christian's* thought, and Expectation, *Any* of those *Promises* which attend upon All Duties of the like sort; or *Any* of those *Natural Consequences* from *this* particular *Duty*, which may be considered as the *Promises*, in effect, of *Him* who made it a *Duty*. Thus, for instance, All that Favour, and Acceptance; and Good Pleasure, of Almighty God, which are plainly promised and annexed to Our *Assembling* ourselves in obedience, and in honour, to *Him* and his Authority, may as

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certainly be expected from our Assembling for the Purposes of *this* Institution, as for *other* Religious Purposes. We may be sure, We are pleasing Almighty God, whilst We are obeying the Command of his *Son*; and performing what we esteem our Duty: and this we ought to look upon as a great Happiness.

But in *this* particular Instance of our Duty, we can with Reason go farther. I say *with Reason*: because the *Benefits* received, from all such *Performances*, by *reasonable Creatures*, cannot possibly be received, but in a *reasonable* way. These Duties, how well soever performed, cannot be supposed to operate as *Charms*: nor to influence Us, as if We were only *Clock-work*, or *Machines*, to be acted upon by the Arbitrary force of a superior Being. But, In the natural and reasonable tendency of them We ought to found our main Expectations; unless We are otherwise directed by *God* himself. And if We do; We shall find that, by our partaking of the *Lord's Supper*, according to the Nature and Design of it, We profess ourselves *Christ's* Disciples; and acknowledge our obligation to live according to *his* Laws: that by this We are led to a serious Consideration of the Tenor and Design of his Holy Religion; and to the sincerest Thankfulness for all that He did and suffer'd for Us; as well as to the most proper Dispo-

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Dispositions and Resolutions of behaving Ourselves as becomes Us, in our Relation to *Him* as our *Head*, and to our *Brethren* as *Fellow-Members* with Us of the same *Body*. This is therefore, an effectual Acknowledgment of our strict Obligation to all Instances of *Piety*, and *Virtue*. And thus, by its own Tendency. It leads our Thoughts, and consequently our Practice, to all that is Good, and to All that is necessary for Us to ask of **G O D**, or to act Ourselves, towards our Advancement in it. So that Our Attendance upon this *Rite* is not only the paying a *Religious Service*, in the way appointed by *Christ*; which cannot but be always favourably accepted by **GOD**: but it is a doing *That*, which we ourselves can see to tend naturally to revive and keep alive in our Minds all such Thoughts, Dispositions, and Tendencies, as are proper to work upon the Conduct of our whole Lives.

And what *reasonable* Creature would not be content with *Benefits* of this sort, which are always of substantial and lasting service; without fancying to Himself *Privileges*, *Communications*, or *Impressions*, from above, of Another sort, never expressly promised to this Duty; never with certainty to be rightly judged of, in any Case; often fallacious; and always leaving the Mind, in which the Images of them have been worked up, in a State

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satisfied with what carries no rational satisfaction in it; and too often in a Disposition of thinking meanly of Those Real and Practical Excellencies, which are the True Heighths, and exalted Accomplishments, of the *Christian Life*? In *this* way, the *Lord's Supper* is *One* of the *Means* of *Grace*, in every good sense of that Phrase: as the due Partaking of it tends to procure Us the present *favour* of G O D; as it is the *Mean* which naturally leads to such Dispositions, and *Christian Graces*, as entitle Us finally to his *Favour* in Heaven; and which, amongst *Other Means*, helps to render Us fit for All such *Assistances* as are proper for Him to give to Free and Reasonable Creatures.

If any Persons think *This* a *Low* Character of such a *Rite*, instituted by our *Lord* himself, upon so great and remarkable an occasion; This must arise either from the *low Opinion* They have conceived of the *highest* Good of Mortal Man; which is, The Uniform Practice of *Morality*, chosen by ourselves as our Happiness here, and our unspeakable Reward hereafter; or, from the *Notion* They have entertained of some *Express Promise* annexed by G O D to this Duty, which implies more in it than I have said. When this *Promise* is produced, Every *Christian* ought to receive it with Joy; and form his Expectations upon it. But till He can find this Promise,

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Promise, He ought not to deceive his own Soul, or suffer it to be deceived by Others, into fond and groundless Imaginations of Things never included in this *Rite* by its great and good *Founder*: when at the same time, after all our searches, Nothing more truly *Great* or *Good* can be found out, or said, of such an *Institution*, designed for the Advantage of Free Agents, than “That it
“ will help Us, if we be not wanting to
“ Our Selves, in our Voluntary and Sincere
“ Endeavours of reforming all our Vices, and
“ increasing in All Virtue, which is our
“ Likeness to GOD himself.” Upon these Reasons, taken from the Nature and Design of the *Institution* itself, I have said what I think true of it: but I am not at liberty to say more of *It*, and of the *Benefits* accruing from *It*, and *Privileges* annexed to *It*, than what is *truly* and *plainly* expressed or implied in the Words of *Scripture*; which alone must determine the Nature and Effect of this *Rite*.

To say that This *Communion* is the *Actual* partaking of *All* the *Benefits* of Christ's *Body* broken and *Blood* shed; or, in other words, of his Living and Dying for Our Good; is not only (as I have already observed) to put *That* upon *One* single Act of Religious Obedience, which is by our *Blessed Lord* made to depend upon the *Whole System* of all Virtues united: but, in the present

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Case, has this peculiar absurdity in it, that in *this Rite*, which was instituted for the *Remembrance* of Christ, it destroys that very Notion of *Remembrance*, which is the *Essence* of it. The great Design of this Institution is to call to *Remembrance* the *Death* of Christ; and, what is implied in This, to *commemorate* the *Benefits* accruing to *Christians* from it. To make it therefore, the *actual partaking* of these *Benefits*, is altering the Nature of it; as much as *actual partaking* of Any thing, is different from *Remembering* it, or calling It to mind. It is to suppose these *Benefits* present, which are to be *commemorated*; and therefore, are not, according to the Institution, considered as *present*; but only as Good things promised by *Christ* to all his Followers who shall be found at last to have come up to his Terms, as far as the Imperfection of humane nature would permit. This peculiar *Remembrance* of *Him*, and of these *Benefits*, is indeed, One, (and but One) *Mean* of procuring them; not *at* the very time of the due performance of this *Rite*, but *after* it: not by any necessary or instantaneous Effect upon *Christians*, but as it may lead and help Them, to such Thoughts, and Resolutions, as may confirm them in that *Universal Obedience* which alone can entitle them to the Promises of *Christ*.

To say that This *Sacrament* is designed and ordained *peculiarly* for the obtaining of
 God's

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God's *Holy Spirit*, is, I think, to forget and contradict those Express words of our *Saviour*, in which He himself has annexed that *Benefit* (whatever the nature and degree of it be, according to the different Ages of the *Church*, and the various necessities of *Christians*,) to the Duty of *Prayer*: which is a *Duty* absolutely distinct from the *Participation* of the *Lord's Supper*; though it may very properly go before, and follow after, it. I say, *properly*: not *necessarily*, in such sense that the *Communion* would not be the *Communion* without it; but suitably to the good design and tendency of this Rite, and most usefully to Ourselves.

The Promise of Christ's *being in the midst of Us*, is not *peculiar* to our Attendance upon this *Rite*; but, as far as it relates to Christians of later ages, it belongs to our Assembling in *His Name*, or as *His Disciples*, upon this, or upon any Other, Religious Account.

To call it the *Food of Our Souls*, is not to give it a Name peculiarly proper to *This*, as distinct from all other Points in which we are equally concerned. The *Word* of GOD, and the Doctrine of Christ, are expressly represented under the Notion of our *Food*, viz. The Food of our *Souls*: as They tend to improve Us in what He requires of Us, and to nourish Us unto Eternal Life. And so

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may *Prayer*, and so may *this Rite*, be called by a strong figure of Speech; and so may Every thing else, which leads us to a Life of Virtue: every Step of which may be styled, by the *same figure*, the Nourishment and Strength of our Souls, towards a farther improvement. But the *Danger* of a Mistaken Expectation, from calling *This* so; is the *Greater*; because, the *Rite* itself consisting in *eating* Bread and *drinking* Wine, the Expression is apt to convey the Notion of something mechanically or miraculously conveyed at the same Time into the *Soul*, which is Food to *That*, as the *Bread* eaten is to the *Body*. But *This*, and other Mistakes arising from various Forms of *Expression* are, I think, originally owing to our neglecting the simple primary Idea, annexed to this Institution, of the *Remembrance* of *Christ's Death*: a Notion, which, constantly attended to, would guard Us against the Errors arising from all sorts of Expressions. And to this we shall always carefully attend, unless We can come to think the sole Account left Us, by Christ and his Apostles, of this *Institution*, too low and plain for us to be contented with; and greatly to stand in need of our Additions to heighten and improve it.

This will teach us the true Sense to be put upon that *Answer* in our *Church-Catechism*,
which

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which declares the *Benefits* of which we are Partakers, in this *Rite*, to be, *The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine: viz.* That, as *Bread and Wine*, considered only as *Natural Food*, strengthen and refresh our Bodies; so, *This Bread and Wine*, consider'd and taken as *Memorials of the Body and Blood of Christ* our Master, lead Us, by their peculiar Tendency, to all such Thoughts and Practices, as are indeed, the Improvement and Health of our Souls. And thus, if *Justin Martyr*, One of the *Early Writers*, calls the *Eucharist* by the Name of *Food*, or *Nourishment*; He ought to be understood to do this in a *figurative Sense*; as He would have called any thing in Religion *Food* or *Nourishment*, which tends, in any degree, to such a Behaviour and Practice, as improves Our Souls in their true and proper *health and strength*; and by this means helps to nourish Us unto Eternal Life. If *Ignatius*, St *John's Disciple*, and Earlier than the Former, calls the *Bread broken in the Eucharist*, the *Medicine of Immortality*; Our *Antidote*, that we should not die but live for ever in *Christ Jesus*; This shews Us that there was too soon a Variety of *figurative Expressions* upon this Subject, introduced amongst *Christians*: which yet may be well interpreted by the plain Nature and Design
of

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of the Thing itself. Thus, this *Bread* which might, in *One* Sense, by a Figure, be called *Food*, in *Another* Sense might, by the same sort of *figure*, be called *Physic*; [a very different Idea from that of *Food*;] as the *Rite*, of which it is a part, is, by its Design and End, an open Profession of the Christian Religion; as it tends to keep Us in the Profession and Practice of it; and leads us to such Thoughts and Resolutions, as are the greatest Defences against the evil Effects of the *Poison* of Sin. In this *Sense* it may be likened to Bodily *Physic*: and called a *Medicine* for *Immortality*; and an *Antidote* against *Sin* and *Death*. Nor can it be supposed that Any of the earliest Writers spake of *This Bread*, or of the *Eucharist*, as *Food* or as *Medicine*, in any other Sense, not grounded upon the nature of the *Institution*, or the words of the *New Testament*; without supposing at the same time that in *this* They soon deviated from the original *simplicity* of *Their* Religion; and applied to *This Rite* Expressions never intended peculiarly to belong to it; nor at all proper, in any such high sense as may have been put upon them by some of late Ages.

The same sort of Mistake seems to lie in calling it The *Renewal* of the *New Covenant*, on *our* part; and the *Seal* of It, on *GOD's* part; the former of which is a very improper

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per *Description* of *this* Duty, as distinguished from All others; and the Latter seems to Me to have no foundation, in Any Sense.

We may indeed, be said to acknowledge and own our Covenant with *G O D*, through *Christ*, by the *virtual professing* Ourselves to be *Christians*, implied in Our *Remembering* Him as our Lord, in this *Rite*. But the same may be said of any other, even *verbal*, Profession of our *Faith* in *Christ*; which is equally an *Acknowledgment* of the same *Covenant*. But the *Repeated Acknowledgment* of our being entered into such a *Covenant* is by no means, nor in any proper sense, the *Renewal* of that *Covenant*. They are *Two* very different *Ideas*: and ought always to be kept so.

The *Christian Religion* is considered as a *Covenant* between *G O D* and *Us*. Under this figure, The *Covenant*, on *our* Part, is, Not that We consent to forfeit his *Favour* for ever, unless We strictly and rigorously, without any one neglect or deviation, persevere to the End of Life, in the performance of his Will: but, That We will sincerely and uniformly endeavour to perform his Will; and, if in any instance We neglect or transgress it, We will not suffer this to grow into an *Habit* of Sin, but recover Ourselves by greater Watchfulness, and actual Amendment of Life.

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Keeping therefore, to this Notion of a *Covenant*; Every Individual Sin, into which a *Christian* may fall, though highly displeasing to *Almighty God*, and tending to a *Total forfeiture* of his *Covenanted Favour*, yet cannot be said to be a *Breach* of the *whole Covenant*, in such sense as to imply in it a *Forfeiture* of all the *Benefits* of It: because there is *Another* part of it, in which *Actual Amendment* is stipulated; and the *Event* of this must be seen, before judgment can be passed about this *Total Forfeiture*. But if *Sin*, or any *Number of Sins*, be supposed to break and dissolve this *Covenant* totally; so that it shall stand in need of being renewed in order to put the *Christian* again into a *State* of *Favour* with *God*: Let it be considered and answered, Can the partaking of the *Lord's Supper* thus *renew* it? Can the serious Remembrance of *Christ*, and the Profession of our *Faith* in him, implied in this *Rite*; or any Peculiarity belonging to it; be completely, and of itself, Such a *Renewal* as we are speaking of? Is there One such Word of *promise*, or *privilege*, mentioned, in the *New Testament*, as peculiarly relating to this Duty? Nothing of this kind appears there. Nor can this Duty itself be esteemed as More than *One Instance* of our Belief in *Christ*, and *One Act* of our Obedience; always in itself acceptable to *God*, as it is accompanied with a sincere

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cere Desire, and implies in it an honest Resolution, of doing his Will.

In a word, The effectual *Re-establishment* of the *Christian Covenant* on *our* part, if it has been shaken by Our Sins, can be only compassed by that *Actual Amendment* which is part of the *Covenant*. And therefore, as the *partaking* of the *Lord's Supper* is not the *Actual Amendment* of our Lives, but is only that *One Instance* of our *Christianity*, by which we do in effect acknowledge our Obligation to it ; and by which, as by a *Mean*, We are naturally, and by the Appointment of *Christ*, led to it : Let not That Benefit be annexed to the *Mean*, which belongs only to the End served by That *Mean* ; nor Those *Privileges* be given to *One Act of Religious Profession*, which are constantly and plainly taught by G O D himself to belong to the *Actual Amendment* of our Lives, and the sincere performance of his whole Will. And this being so, that the *Actual Amendment* of our lives is the only Security to this *Covenant*, on *our* part : it follows that neither the *Partaking* of the *Lord's Supper*, nor Any thing else, which is not *Actual Amendment*, can be spoken of, with any propriety, under that *Character*.

This being so plain on our part, It would be sufficient from hence to infer that this *Rite* of the *Lord's Supper* is not the *Seal* of the
Christian

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Christian Covenant, on God's part ; because it is not the *Renewal* of it, on *Our* part. But it is fit to add still farther, that the *Real Blood of Christ*, as shed for Us ; or, in other words, his *Death*, is the only *Seal* of the *Covenant* : and even His *Blood*, is called so, in this *Figurative* Sense alone ; viz. That, as *Covenants* amongst Men are signed by some peculiar *Mark* or *Seal*, in order to shew and prove their *Truth* and *Validity* : so *Christ's* Death, or *Christ's* Blood, considered as the Proof He voluntarily gave that the Terms brought by Him to Mankind from G O D, were truly what He had represented them to be, is by a *Figure* of Speech called the *Seal* of the *New Covenant* ; and He may be said to have *sealed* it with His *Blood*, as his *Death* was the strongest Proof He could give of the *Reality* of his own and his Father's affection towards Mankind. This is the *Seal* of the *Covenant* ; that is, It is to this Covenant what a *Seal* is to *Humane Covenants* : and there can be no Other. *Christ* himself put this *Seal* to it once ; and *but once* : and it cannot be supposed to be set again to It, without great *Impropriety* and *Absurdity*. It was sufficient at first ; and it remains so for ever. The *Partaking* of the *Lord's Supper* is the *Remembrance* of that *Seal* which *Christ*, according to the Will of his Father, and in his Name, set to the *New Covenant* : and therefore,

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fore, cannot be the receiving the *Seal* itself. It is the *Commemoration* of his *Blood* shed long ago; and therefore, cannot be the partaking of His *Blood* itself. It destroys (as I have often said) the Notion of this particular *Commemoration*, or *Remembrance*, of his *Blood*, to suppose it *present*. And consequently, the *Seal* here remember'd, cannot be *present*. There can be no actual putting to the *Seal*, in a Ceremony, instituted on purpose for the *Commemoration* of *Christ's* having already once for all put the *Seal* of his *Blood* to the *Covenant of Grace*.

When *Christ* said of the *Cup*, at the *Institution* of this *Rite*, "This is my *Blood* of the " the *New Covenant* ;" He did not mean that *Real Blood* which was to be shed, in witness to this *Covenant*: but *Wine* to be drunk in *remembrance* of That *Blood*. And if the Words were as *St. Luke* and *St. Paul* relate them, "This is the *New Covenant* in, (or " *through*) my *Blood* ; He did not mean that the *Cup* was to be that *Covenant*, but a *Memorial* of that *Covenant* then to be sealed with his *Blood*. But in neither of these Expressions can it be implied that this *Rite* is itself a repeated *Seal* of that *Covenant* ; or any thing more, than that the *Wine* at the *Lord's Table* is the *Memorial* of that *Blood* which may be figuratively called the *Seal* of that *Covenant* ; and, in consequence of this,
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the *Memorial* of that *Covenant* itself, to the reality of which *Christ's Blood* was the *Seal*, or *Testimony*. This therefore, is not properly a *Foederal Rite*, or a *Rite* making or renewing a *Covenant*; but a *Rite* which implies init, and leads to, the *Remembrance* of a *Covenant* to be considered as long ago proposed, fixed, and sealed, by *Christ* himself, on the part of *Almighty God*; and accepted and entred into, by Every man, *personally* on his own part, at the instant of his first sincerely believing in *Christ*, and professing himself his *Disciple*. *Before* this, No *Rite* can *personally* engage Him in this *Covenant*; because no one can be *personally* engaged in a Religion which He has not *personally* agreed to: tho' He may be justly liable to punishment for wilfully and unreasonably refusing to enter into it, when duly and plainly offered to Him, on the part of *Almighty GOD*. And *after* this is *once* done, No *Rite* can be justly said to relate to this *Covenant*, any farther than as an open Profession that this Person is already engaged in it.

Neither does this *Christian Rite* appear to Me to answer to any *Rites* or *Ceremonies*, amongst the *Jews* or *Heathens*, which were properly *Foederal Rites*.

To the *Blood* of the *Sacrifices*, which *Moses* called *The Blood* of the *Covenant*; Ex. xxiv. 8: To this *Blood*, I say, the *real Blood* of

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of Christ answers ; and not the *Wine* in the *Lord's Supper*. The Blood of Christ is, in the same figurative Manner of speaking, the *Seal* of the *Gospel-Covenant*, in which the Blood of those Sacrifices was the Seal of the *Law-Covenant*. But the *Wine* in the *Lord's Supper* is not the Blood of the *New Covenant* ; but appointed) to be drunk in *remembrance* of the Blood of the *New Covenant* : which makes it as different from that Blood, and that Covenant, as the *Memorial* is from the *Thing remembered*.

If the *Lord's Supper* succeeds in the place of the *Passover* ; this will likewise help to shew that it cannot be *Itself* a Fœderal or Covenanting *Rite*. For the *Paschal Supper* itself was instituted, in *remembrance* of that Redemption or Deliverance of *Israel* out of *Egypt*, by which God claimed them for his People. And so the *Lord's Supper* was instituted for the *remembrance* of that Redemption or Deliverance of Christians, which God proposed to them, by Christ, in his *New Covenant*. As therefore, the *Passover* was a perpetual *Memorial* of the *One Deliverance*, and the Covenant formed upon it : so is the *Lord's Supper* the *Memorial* of the *Other*, and of the Covenant formed upon *That* ; and neither of them therefore, can be esteemed as the *Actual Making* those Covenants which are only *remembered* in them.

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The *Sacrifices* of the *Israelites*, and Those of the *Heathens*, to which St. *Paul* alludes, I. Cor. x. are considered by Him in that place only as *Acts of Religious Honour* paid by the *Jews* to the True God; and by the *Heathens* to supposed Imaginary *Demons*, in opposition to the True God : as has been already shewn at large, p. 31, &c. But the *Lord's Supper* does not, in his argument, answer to these *Sacrifices* ; but to the *Feasts* made upon what had been before Sacrificed. Nor does the *Lord's Table*, in St. *Paul's* argument, answer to the *Altars* spoken of by him; but to those *Tables* at which what had been before offered upon the *Altars*, was eaten in common by those of the same Religion. And his whole argument rests (not upon these *Feasts* being Fœderal Rites, of which he says not a word ; but upon their being designed and understood to be in Honour to that real, or supposed Being, to whom the *Sacrifices* had been offered : and that it was absurd for Christians to partake of these *Meats* in the *Heathen Temples*, and partake also of the *Lord's Supper*, at His Table ; as being Actions in their natural tendency inconsistent with one another. Nor is it reasonable to stretch such *Allusions* as this, beyond the plain design of the *Argument* to which they belong.

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To speak of a particular *Union* and *Fellowship*, with God, or with *Angels* or *Archangels*; as *Privileges* peculiarly implied or obtained in this Rite; is, I fear, to lead the Minds of Christians still farther from its original *Simplicity*: and to forget that the *One* of these things may be said of Obedience to God's Will in general; and the *Other*, of the Duty of Praise or Thanksgiving in particular; more properly than of This Rite, which peculiarly implies in it our *Union* and *Fellowship* with *Christ* considered as *Head* of his *Body*, the Church; and with all the Members of that *Body* here below. It ought also to be remarked that every *Petition*, or *Thanksgiving*, used in the Publick Office, throughout our whole Attendance upon this Duty, is not a part of the Duty itself; which (strictly taken) is comprehended within the limits of *Eating* and *Drinking*, with a due *Remembrance* of *Christ's Death*. Thus the joining in the most exalted Praises with *Angels* and *Archangels*, though a very proper and devout Expression of our Sense of God's Majesty, has no more relation to This part, than to any Other part, of our Worship. The *Communion* would be as completely the *Communion* of the *Body* and *Blood* of *Christ*, without it, as with it: and it is as properly a Part of our Worship every day, in the *Te Deum*, as it is before the *Communion*, or partaking

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taking of the *Lord's Supper*. I say, *before* it : for so it is placed in our *Office* ; and not at all supposed to be of the *Essence* of this *Duty* ; which ought always to be considered as distinct from all *Expressions*, *Prayers*, or *Thanksgivings*, which are made use of, *before* and *after* it.

The *Communion*, or *Fellowship*, with *Other Beings*, peculiarly implied in our *Joint-partaking* of the *Lord's Supper*, as I have already observed, is the *Communion* with *Christ* our *Head*, and with all *Christians* throughout the *World* ; even with the *Meaneſt* and *Loweſt*, the most *Afflicted* and most *Persecuted*, here below ; and not with the *Exalted Spirits above*. For *Christ* takes not hold of *Angels* ; but of the seed of *Abraham* He taketh hold. *Hebr. ii. 16* : by which means it is, that all *Christians* here below are made *One Body* ; or *Members*, one with another, of *One Body* ; under *Christ*. And this is a *Communion* which the most perfect *Christian* here below ought to be as proud of, as of Singing the *Song of Seraphs* ; and what I will presume to say, will do more than That, towards fitting and perfecting his *Soul* for the *Happiness* of a *Future State*. And, (what is still more to the present purpose,) It is that *Communion* and *Sympathy*, which his *Mind* ought to be particularly directed to, in his *Attendance* upon this *Holy Institution* ; agree-

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greeably to what *St. Paul* says expressly, with regard to our *Fellowship* with the *Whole Body of Christians*, in this *Rite*. I. Cor. x. 17.

Before I leave this part of the Subject, I must observe that the Best of those Writers upon this Subject, who have taught that “ by this *Sacrament* Men are entitled, if they “ be worthy Receivers, to the Benefits purchased by *Christ's* Death, and that by worthily receiving the Lord's Supper we renew our own part in the Christian Covenant ; and secure to Our selves His continual Favour and Acceptance through “ *Christ* : ” That, after all this I say, They themselves seem to suspect this Doctrine to be uncertain and hazardous ; and therefore guard it with some such Restriction and Caution as this, — “ Unless by any Viciousness in the Course of Our Lives “ we contradict the Professions of Our solemn Devotions.” But all these Forms of Expression and Caution put together, will not, I fear, at all explain the Nature and Effect of this Rite.

One reason is because they seem to contradict and destroy one another. For if by this *Rite* We can in any sense be said to *renew our own part in the Christian Covenant* ; it must be only in this improper one ; viz. by repeating our Promises of Obedience, and acknowledging what our own Obligations

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are : which are not Things peculiar to the *Holy Communion* ; but may be done every day, and every hour. Under this Notion, therefore, Our partaking worthily of the *Lord's Supper* implies in it the *promising* to do our part *towards obtaining* the *Benefits* of Christ's Death : which is inconsistent with the Notion of *Our actual participation* of those *Benefits*, at this very time ; when we only engage our Selves to endeavour to come up, in our future lives, to those Terms without which we cannot partake of those *Benefits*.

Again, if by this sort of *Confirmation of our own part of the Christian Covenant* at the *Lord's Table*, *We preserve to Our selves the Assurance of God's performing his part of the same Covenant* ; That is, of his granting Us the *Benefits* purchased by Christ's Death ; this also is inconsistent with the Notion of the *Actual participation* of them by receiving the *Lord's Supper* worthily. For by the very nature of a *Covenant* between Two, this *performance* on God's part must depend upon *our* performance of every thing stipulated on *our* part : which cannot be determined either from our first *making*, or now *renewing*, our part of the Covenant ; but from Our Behaviour, thro' the Course of our Lives.

And lastly, To say that by this Act of partaking of the *Lord's Supper* worthily,
“ We

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“ We secure to Our Selves God's Favour
“ and Acceptance through Christ, unless by
“ any Viciousness in the Course of our lives
“ We contradict the Professions of Our solemn Devotions; ” seems no better than to give to this Act, in *one* part of this sentence, a *Privilege* which is immediately taken away by declaring, in *another* part of the same sentence, the steady practice of all Virtue to be so necessary, that without it, the performance of this Duty worthily will be of no avail towards this acceptance. And indeed, at best it is saying nothing which teaches Us the peculiar nature of this Duty, We are enquiring after: nor any thing but what may be said, with equal propriety, of the single Duty of *Prayer*; or any other of the like sort.

These very *Cautions*, We see, suppose (what without doubt is true) that a Christian may receive this *Sacrament* worthily; and yet afterwards contradict the Profession of this part of His *Devotion*, by a *Viciousness in the Course of his Life*. As therefore, on one hand, if the Man after this be Vicious and Immoral; this *Sacrament*, though worthily received, will not secure to Him God's Acceptance: so, on the other hand, if his Practice be in all respects worthy of a Christian; it is his Universal Obedience to the

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Will of God, which will be his security ; and not this particular *Instance* of it, considered by itself. For in both Cases the receiving this *Sacrament* is the *same*, and of the same effect ; *viz.* It is *one* Duty, worthily performed ; and therefore acceptable to G O D. But, being but *One*, it cannot avail, *without* the performance of all *Others* ; and, when accompanied with that performance, It is not to this single Instance of Christian Duty, (any more than to any other,) that the Christian owes the security of his Acceptance with G O D : but to the Practice of his *Whole Duty*, and of that Universal *Holiness*, *without which no man shall see the Lord.*

I have thus endeavour'd to guard myself and Others against all such Doctrines and Ways of Expression concerning this Duty, as appeared to carry along with them any Notions which might prove of bad Consequence to Christians ; or at best do not tend to explain the peculiar nature of it, as distinguished from all other Duties of Religion. And from what I have laid down I think it very evident that the proper and consistent way of Expression, upon this Subject, is this : “ That partaking *worthily* of the “ *Lord's Supper* is one particular Duty of “ a *Christian* ; that this partaking of it *wor-*
“ *thily*

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“ *thily* is no more than the *Performance* of
“ *One* Duty, in a manner, and with disposi-
“ tions, suitable to the design and nature of
“ it; and therefore ought not to be account-
“ ed of any more importance towards the
“ securing our Acceptance with G O D, than
“ the performance of a single Duty of this
“ sort can be: And that every Christian is
“ obliged not only to perform *this* Duty
“ *worthily*, but every other Duty of his Re-
“ ligion upon principles suitable to its nature;
“ and, as to his Final Acceptance with G O D
“ through Christ, ought to have his Eye con-
“ stantly and particularly upon that whole
“ System of Moral Duties, upon which,
“ throughout the *New Testament*, his Ac-
“ ceptance is constantly put; and upon those
“ Catalogues of Vices which are as constantly
“ there declared to exclude all who practise
“ them from the Kingdom of Heaven, let
“ their Religious performances, in other re-
“ spects, be what they will.”

To conclude, Let *Christians* be content with what their *Master* and his *Apostles* have taught them to *expect* from This Duty; and not think it Any *Exaltation* of *his* Institution, to magnify It into what *He* never designed it to be. Let them not Esteem *That* as a *Low Dispensation*, which is as *High* as it was *His Will* to make it; nor think, *above what is Written*, of *That*, which can receive

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its value *only* from *what is written*. Let them remember that All beyond, is no better than a Dream: pleasing perhaps at present; but, in the end, hurtful to Those who infuse it into others, and to Those who will find Themselves disappointed when they are waked out of it. Let them attend upon this *Holy Institution*, as the *Commemoration* of their *Lord*, the Reviver and Teacher of the purest Religion in the World: and This will lead their Thoughts to their *Happiness*, by the Way of their *Duty*; and disengage them from dwelling chiefly upon *Supernatural Favours*, and *exalted Privileges*, where they are naturally and strongly called upon to think of their own indispensable Obligations to *depart from all Iniquity*; and to *practise all Virtue*; *that is*, to have their *Conversation such as becometh the Gospel of Christ*, whom They thus acknowledge for their *Master*.



APPENDIX.



It may not be unuseful to Those whose Benefit I chiefly design, before I conclude, just to mention, and explain, several of those *Names*, by which this Religious *Rite* has been heretofore, or is now, called: that so unlearned Readers may be as little at a loss as possible, to understand what They may at any time read, either in *this*, or any other, *Treatise* upon this Subject.

1. From the foregoing Account of the *Institution*, We see immediately the Reason why this Religious *Rite* was called *The Lord's Supper*: which was the *First Name* of it; and a Name agreeable to the Simplicity of the *Institution* itself. It was instituted, at, or after, the *Last Supper*, which our *Saviour* and his Disciples eat together, in
Cele-

Celebration of the *Jewish Passover*: and, as it was appointed to consist in *Eating Bread* and *Drinking Wine*, It was naturally called, *The Lord's Supper*, from that *Supper* at which our Lord thought fit to declare his Mind about it. But there being nothing in the Words of our *Lord*, or in the Nature of the Thing itself, with regard to *Christians*, which makes this *Rite* at all less proper at any one time of the day than another; Nothing can be inferred, either from the *Design* of the *Institution*, or the *Time* of it, to confine the Celebration of it to the Evening. And accordingly, we find that some of the *First Christians*, (though not the *very First*) chose an early Hour of the Morning to meet and partake of it; because That was the time when they could be most secure from the disturbance of their Enemies and Persecutors. And reasons of convenience may determine *Others* to any other time of the Day.

One thing however seems necessary to be said; *viz.* That, when honest *Christians* are directed, under colour of Respect to this *Rite*, to a most scrupulous Care of *not eating* or *drinking*, before they receive this *Bread* and *Wine*: That *then*, I say, they ought to call to mind the *time* of its *Institution*; and the original name of the *Lord's Supper*. This will immediately shew them the Weakness of entertaining any such *superstitious dread* of
what

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what is rather *agreeable* to the first *Time* and first *Name* of it, than the contrary. One would be tempted indeed, from hence to wish that the *Time* of *partaking* of the *Lord's Supper* had been never altered from what that *Name* seems to imply. But when the absurd Doctrine of *Transubstantiation* came into power, Every *Appendage* and Every *Circumstance* of this *Rite* was modelled by that *Absurdity*; and received *Rules* and *Laws* from it. And where that Doctrine is utterly disowned, Something will often be working the same way, in its stead, even against the natural Tendency of our *Blessed Lord's* own Behaviour. Thus, in the present Instance, It was in the place of the *Paschal Supper*, (which used to be celebrated *after* every other Meal of the day,) that our *Saviour* bad his Disciples to *eat* this *Bread*, and *drink* this *wine*: but *Others* say, Take care to *Eat* this *Bread* and *Drink* this *Wine*, *before* every other Meal. It was by the *Apostles* the selves called the *Lord's Supper*; and, in their days, celebrated at, or after, the *time* of *Supper*: but by *Others* of *later ages*, it has been superstitiously recommended, to be accompanied with Fasting; and this, in so particular a manner, as to lead weak honest minds to think it a sort of *profanation* to follow the Practice even of the *Apostles* and the very first Examples. This is a
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mistaken and *Imaginary Respect* paid to this *Rite*; though often, I doubt not, sincerely and piously intended. The *real* Respect is, in obedience to our Lord's Command, (which does not scrupulously fix the *time* of day, so as to make it part of the *Duty*,) to *partake* of it, at any time which *Custom* has fixed, with the most serious *Remembrance* of Him.

Another *Name* by which this *Rite* has been long called, is The *Eucharist*: which in *English* signifies *Thanksgiving*. And *This* it is designed to be, in an high and peculiar Sense, as it is the *Remembrance* of that *Love* of *God*, in *Christ's* dying for *Us*, which ought to excite in *Us* the strongest Sentiments of Praise and Gratitude. Our Blessed *Lord* opened his *Institution* of this *Rite* with *giving of Thanks* to *God*. And *St. Paul*, 1. *Cor.* x. 16. calls the *Cup*, used in this Religious Ceremony, the *Cup of Blessing* which we bless; that is, over which we speak good Words of *Blessing* and *Praise*; in allusion to that *Cup*, used in the Celebration of the *Jewish Passover*, which was upon the same account called *The Cup of Blessing*: and especially, as this *Cup* contains *Wine* to be drunk in remembrance of *Christ's Blood* shed for our Benefit, and therefore justly directs us to the sincerest Thankfulness to *GOD*. And agreeably to all this, in our *Publick-Office*, the *Communion* is accompanied

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ed with solemn *Praises* and *Thanksgivings*; and, at the Conclusion of it, Almighty God is entreated to accept *this our Sacrifice of Praise and Thanksgiving*.

It has been in later Ages, called (*Emphatically, and by way of Eminence,*) The *Communion*, or The *Holy Communion*, without the addition of any other words. And this must be understood in the Sense which St. Paul expresses more largely, 1 Cor. x. 16, 17. where he calls it the *Communion of the Body* — and of the *Blood, of Christ. Communion*, as I have before observed, signifies partaking of, or *Fellowship* in, something Common to Many. And so, *The Communion*, when the Word is applied to this *Holy Rite*, must signify the *Joint-partaking* of that *Bread* which is the *Memorial* of Christ's *Body*, and of that *Wine* which is the *Memorial* of his *Blood* shed for Us; which are called his *Body* and his *Blood* only upon this account.

It may also be called The *Communion*, or *Fellowship*, as it is a *Joint-Partaking* of *Bread* and *Wine*: in which action we communicate, and bear a part, with all other Christians, of all Places, and all Denominations; professing Ourselves *One Body*, though Many in Number, by thus eating of this Bread, which may be called one and the same Bread, as it is appropriated to One and the same Religious Purpose, and eaten by all of the same Society for that *one* Purpose only.

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But the Name of this *Rite*, which has most prevailed, and put the *Others* almost out of common Use, is That of latest Date, and lowest Authority, in the strict Sense in which it is now used: *viz.* The *Sacrament* of the *Lord's Supper*, and, most commonly, The *Sacrament*, without the addition of any other word: agreeably to which the partaking of it is called, *Receiving the Sacrament*. And it many times so happens in Religious matters, that *Obscure Expressions* get the better of the *Plain* and simple ones; and the most *Modern* banish out of Use the most *Antient*. But since this word has got possession; the Explication of it is the more necessary, because the *New Testament*, which knows nothing of it, cannot lead any *Christians* into the *Notion* of it, as applied to the *Lord's Supper*.

The *Latin* word [*Sacramentum*] primarily signified an *Oath*; or an *Obligation* expressed by an *Oath*; which was always esteemed as a *Sacred thing*. And in this Sense, though it be improper to speak of receiving a *Sacrament*; yet the action of partaking of the *Lord's Supper* may be called the *Performance* of a Duty which is in effect a Solemn acknowledgement, and recognizing, of our *Obligations*: as it is a Professing Ourselves *Christians*; and as such *obliged*, as truly as by an *Oath*, to all the Practice becoming *Christians*.

The

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The word soon came to be used by the *Latin Writers* of the Christian Church (*Tertullian* and *St. Cyprian* particularly) for almost every thing under the *Old Testament*, that bore any similitude to Things under the *New*; and for almost every thing relating to *Religion*, under the *New*: and this to such an Excess, that the pious and learned *Editor* of *St. Cyprian* at *Oxford*, observed, in One of his *Notes*, that “there was no word “amongst *Ecclesiastical Writers* of a more “loose signification, than the word *Sacramentum*,” which may easily be believed, when this very *Note* was made upon occasion of a *Passage* * in which *St. Cyprian* speaks of the *many* and *great* *Sacraments* of the *Lord's Prayer*.

Thus, amongst other things, this word came to signify Any *Religious Ceremony*; because Every *Religious Ceremony* implies in it the profession of that *Religion* to which it peculiarly belongs; and, by consequence, the owning ourselves under all the *Ties* and *Obligations* of That particular *Religion*. And in this sense, *Receiving the Sacrament* is the performance of a *Religious Ceremony* peculiar to the *Christian Religion*; and the Virtual owning Ourselves, by this action to be, under

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* *Cypr. de Orat. Domin. Ed. Ox p. 142.*

der all the *Obligations* belonging to that *Religion*.

But at length the Use of this Word came to be more confined: and in Many parts of the *Christian Church* to be appropriated to *Two* only *Ceremonies*, under the *Definition* of an “ Outward and visible
“ Sign of an Inward and Spiritual Grace gi-
“ ven unto Us, ordained by Christ himself,
“ as a Means whereby We receive the same,
“ and a Pledge to assure us thereof.”

And in this sense the *Lord's Supper* may be called a *Sacrament*. For the *Bread* and *Wine* are *outward and visible Signs*, or Marks, ordained by *Christ* to call to our Minds, and to point out to Us, the greatest Inward and Spiritual *Grace*, (*i. e.* *Favour* or *Mercy*) bestowed upon Man by Almighty God. They call to mind the *Death* of *Christ*, and are Memorials of his *Body* and *Blood*, given and shed for our Spiritual Advantage; and consequently, Memorials of all the *Benefits* we are entitled to, by that Instance of *Grace* or *Mercy*: and so the *Lord's Supper* is an *Outward and visible Sign* of the greatest *Inward and Spiritual Grace* given unto Us.

It is likewise an *Outward Sign*, ordained, or appointed, by *Christ himself*, to be the *Mark*, or *Memorial*, of all this. Not only so: but *ordained* by Him as *One Mean*, amongst many others, of our Improvement in
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the practice of the Religion We profess by our Attendance upon this *Sacrament*; and of our receiving hereafter, in consequence of that practice, all the Benefits of his *Body* broken and *Blood* shed, now call'd to mind by these *Outward Signs*. It may be considered also as a *Pledge*, on *Christ's* part, to assure Us of all this; as the *Bread* and *Wine* are appointed by *Him* to be *eaten* and *drunk*, as *Signs*, (or in *Remembrance*,) of that *Death* of *Christ* which was the highest Assurance He could give Us of his Love to Mankind, and of our own Title to the partaking of that Love upon his own Conditions. We cannot indeed, duly partake of the *outward* and *visible Bread* and *Wine*, in remembrance of *Christ*; without calling to mind also the Assurance given Us by Him, of our partaking, upon the Terms of his Gospel, of all the good Things promised in it.

In partaking therefore, of the *Lord's-Supper*, We may be said to receive a *Sacrament*, in the present Sense of that word; as We receive *Bread* and *Wine*, which are *outward* and *visible Signs* or *Memorials* of those *Inward* and *Spiritual Mercies* which are given to Us by our *Lord*, upon the Terms of his Religion; and these *Signs ordained*, to this purpose of Remembrance, by *Christ himself*; and upon this account to be considered as *Means* (amongst others) tending to that *Chris-*

tian Behaviour, which will at last entitle Us to the Possession of those *Mercies*: and also as *Pledges* to assure Us that, as certainly as these *Outward Signs* were ordained for the *Remembrance* of these *Benefits* promised to Us; so certainly *God* will be ready to bestow upon Us hereafter all the *Benefits* thus promised, upon our perseverance in the practice of Every Instance of Virtue and Holiness required of *Christians*.



FORMS OF PRAYER.

I. For Particular PERSONS.

1. *A short Prayer for the Morning.*
 2. *A short Prayer at Night.*
 3. *A longer Prayer for any other time of the Day.*
 4. *A large Form, for more Particular Occasions.*
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II. For a FAMILY.

1. *A Prayer for Morning and Evening.*
 2. *Select Prayers, &c. out of the Common-Prayer, for Morning and Evening.*
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Let every Man study his Prayers ; and read his Duty in his Petitions.

Bp. Taylor's Holy Living, p. 234.

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PREFACE.



THE great Design of the Duty of *Prayer* is, To express, under an *actual* Sense of the Presence of GOD, those good Sentiments, and pious Dispositions, which it is proper for Us to entertain and cultivate within Us, consider'd as dependent, reasonable, and social Creatures: and particularly, as Creatures made capable of knowing One Supreme Maker and Governour of all things, and plainly accountable to Him for our whole Conduct. The *Sentiments* I mean are such as arise from our Dependence upon GOD; from our Obligations and Duty to Him; and from our Relation to one another, as Partakers of Humane Nature, and Members of Humane Society. And then only it is, that We fully answer the Design of this Duty when we perform it in such a man-

ner, as that it may have a good effect upon Ourselves, by keeping up the justest sense in our Minds, of all such important Considerations as are the true grounds of our Faith and Hope in God ; and the strongest Motives to our own constant Practice of all that is good and praise-worthy. This indeed, I always consider as the great End of *Prayer*, as well as of *Faith* : and cannot forbear thinking that in order to be effectual with GOD, it must be useful to Ourselves.

With a constant regard to this *Notion*, I have drawn up, for the use of such as have no better helps at hand, the following FORMS. They contain in them, *Confession* of Sins ; *Petition* for all good things ; *Praise* and *Thanksgiving* to our great and good Governour ; and *Intercession* for the whole World of understanding Beings : all which, are now, by Custom, comprehended under the common word, *Prayer*.

In what relates to *Confession*, I have purposely chosen such general Expressions as it may be proper for All to make use of ; and avoided such particular ones, as They, who know their own past life to deserve them, and think seriously of Repentance, may easily supply to Themselves, if they judge it necessary. They alone are conscious of the particularities of their own Condition : and, as no other Person can truly know them, no other
other

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other person can pretend exactly to adapt any Words to them. But, for such as have happily, through the kind dispositions of Providence, preserved themselves innocent from the common Vices of the World about them ; I esteem it but an ill return to Almighty GOD, for These to put themselves upon a level with those Unhappy Persons who have lived in an habitual Course of wilful Sin : and a false humility, to speak of Themselves to Almighty G O D, as if they were guilty of Crimes in which They are not conscious They ever bare any part ; or as if They thought, He made no distinction between the Best and the Worst of his Intelligent Creatures, in this imperfect State.

Neither could I here suffer Myself to direct any *Christians* to ask the Pardon of their sins, upon the bare *Confession* of them ; or to expect it merely upon their Entreating Forgiveness for the sake of *Jesus Christ* : but have thought it agreeable to the *Gospel* to make it their own Disposition, and Act, to ask and expect Forgiveness, as his Disciples, upon *His* Conditions only, *viz.* the forsaking their Sins, and the actual Amendment of their Lives.

In the *Petitioning* part, I have been careful not to lead *Christians* to ask any thing of *Almighty God*, but with such Submission, upon such a Foundation, and such Reasons, as
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are suitable to the Nature of things, and the Religion which They profess : intermixing many of those Considerations, which may leave a lasting and deep impression upon their Minds, of their own Duty, both with respect to *Prosperity* and *Adversity* ; to the *Life* which now is, and the *Life* which is to come.

In the Part of *Praise* and *Thanksgiving*, I have endeavoured to speak of the Perfections of GOD's Nature, and the Instances of his Goodness to us, in such a manner, as to lead us to imitate what We acknowledge so lovely ; and to shew the sincerity of that Gratitude, which his Mercy naturally requires, in the Practice of every thing that is acceptable to our Great Benefactor : being persuaded that the Expression of our inward sense of his Perfections, and the Remembrance of the particular Reasons upon which our Thankfulness ought to be founded, are of no avail, without taking into the account the natural Tendency of all, to the influencing our Behaviour, and the confirming us in an Universal Obedience to Him.

In the *Intercessions* for Others, I have endeavoured to regulate every Expression by the Rules of Universal Love, and of true Christian Benevolence towards the whole Rational Creation. I cannot, indeed, but think that there is no Part of what is com-
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prehended under the name of *Devotion* or *Prayer*, more acceptable to GOD, or more truly beneficial to Ourselves, than This; which perhaps We are not always so sensible of, as We ought to be. The Expression of Our Good-will and Extended Benevolence towards All our *Fellow-Creatures* is so becoming Us, both as We are *Men*, and as We are *Christians*; that it cannot but recommend Us to the Favour of Him, who is the God of Love, and the Father of All Beings. And this Expression, often and seriously repeated, cannot but awaken the kind Affections, where They are drooping; and keep them alive, and enlarge and encrease Them, where they are awake; whilst our Understandings and Hearts go together.

I have therefore, done my Endeavour to adapt this part to the purposes of *Rational* and *Social* Creatures, in such manner that, in the Use of it, They may be acceptable to GOD, by pouring out before Him the overflowings of Benevolent Hearts; and cultivating in their own Souls the Love of Mankind: cherishing by this means every Virtue that regards the Good of Humane Society; and improving all that Beneficence of Temper and Sweetness of Disposition, upon which the Happiness of Others around them may depend; and which it is the peculiar Glory
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of the *Christian Religion* to heighen and enlarge towards the whole World.

The *three* first *Forms* are proposed for the *daily* use of well-disposed Christians in their Closets. But to make my design the more compleat, I have added a *Form* of a much greater length, and drawn out into many more particulars, than the *others*. This is not pressed upon any good Christian, as if so long a *Form* were necessary : but only prepared and placed here, for the use of Those who, upon some more solemn or particular occasions, may think it of great advantage to spend more than ordinary time in this good Employment. And to these *Forms*, (which are designed for Persons retired by themselves,) I have subjoined a *Prayer* for a *Family*, adapted both to the *Morning* and *Evening* ; that it may be at hand for the Use of Any Persons who have not thrown off that part of Worship, so useful not only to Themselves, but to All about them : And with the same view have added a Number of select *Collects* out of the *Common-Prayer* of our *Church*, that they may be ready for such as may like them better for the Service of their *Families*, than other Compositions.

May All, who shall think fit to make use of these *Forms*, sincerely endeavour to bring
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with them a serious Temper, and fix'd Attention of Mind, suitable to such a Duty ! *by all means striving* (if I may use the words of Bishop Taylor) *to obtain a diligent, a sober, an untroubled, and a composed Spirit :* considering Prayer (as He describes it in another place) as *the Peace of our Spirit, the Evenness of Recollection, the Rest of our Cares, and the Calm of our Tempest :* on one hand, not uneasy for want of any such *Commotion of Mind*, as cannot be a necessary Part of the *Duty*, because it is not in the Power of Every Christian ; and, on the other hand utterly avoiding the great *Evil* of a *Cold* and *Unconcern'd Spirit* ; which indeed, is a State of Mind absolutely inconsistent with all Sense of the Presence of G O D, and all Belief of the Importance of what They pretend to be about.

In a word, My great desire in what I now offer, is to consult the real Service of those Christians who are content to converse with GOD, and Themselves, in a manner becoming Reasonable Creatures, and Moral Agents ; whose Praise it is to be guided, in this and every other Instance of their Practice, by the Principles and Motives They can understand : And my great Aim is to direct them to perform this Duty under the Conduct of their Understandings ; with such an earnest
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Intention of the Mind, through every step of it, as may preserve their Thoughts from being drawn aside by the strength of any sort of Passion ; or from being interrupted by any Wilful and Inexcusable Carelessness. And I have now nothing left but to pray that the Whole may be found as truly serviceable to such Christians, as it is sincerely designed to be !



I. PRAYERS



I. P R A Y E R S

F O R

Particular P E R S O N S.

1. *A short Prayer at first rising, in the Morning.*



T becomes me, O Lord, before the Thoughts of this World find any place in my Mind, to lay hold on the first opportunity this Day affords me, of worshipping Thee my Creator and Governour. I adore the Perfections of thy Nature; and acknowledge thine undeserved Goodness to me. I bless Thee for every Instance of it, thro' my whole life: and at this time particularly, for the watchful Care of thy Good Providence, by which I have been secured from the dangers of the last Night. I entreat of Thee alone,

as

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as the Father and Judge of Mankind, the Pardon of every wilful transgression, and omission of my Duty, thro' my whole Life. I beg this upon those Terms only, which the Holiness of thy Nature, and the Declarations of Jesus Christ, have mark'd out to Us. I here acknowledge my self thy Creature, and thy Servant, and the Disciple of thy Son; and as such obliged by all the strictest ties of Duty, Gratitude, and Interest, sincerely to search out and perform thy Will; and never wilfully to offend against thy Holy Laws. I now entreat thy Fatherly Goodness towards me; and beg of Thee, the Governour of the World, Protection and Favour: professing before Thee, my entire dependence upon thy Wisdom, Power, and Goodness. Defend me, I beseech Thee, this Day, from all Dangers, and sad Accidents. Guard me by the Dispositions of thy good Providence, from all the ways of Sin: and lead me forward in the paths of all Virtue, towards the Perfection of a reasonable and moral Agent here, and the Happiness prepared for Him hereafter. Accept, O Lord, this my first Service of this Day, according to the Goodness of thine own Nature declared by thy Son Jesus Christ our Lord: In whose Name, and in whose Word, I farther call upon Thee.

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Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from Evil: For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.



2. A short Prayer at Night, just before going to Bed.

O GOD, my great Creator, Preserver, and Benefactor, I approach Thee with the sincerest reverence and humility, to pay the last acknowledgments of this Day to Thee, before my Eyes are closed with sleep. I praise and magnify thy Name for all thy Mercies: particularly at this time for thy Preservation of me through the past day; and for that tender care and guidance of thy merciful Providence, by which I have been defended from all the great Evils both Natural and Moral, with which this imperfect State so much abounds. Whatever of Good

or Happiness I enjoy, to Thee I give the praise of it, and to thy Favour, My wilful Imperfections and Failings; My Transgressions, and Neglects, in any instances of thy Law and my Duty, I truly repent of, I take the Shame of them to my self; and seek the pardon of them from thy Fatherly Mercy and Goodness alone. Forgive me, I beseech Thee, upon the Terms of thy Son's Gospel, whatsoever thou hast seen amiss in any part of my Conduct, thro' the past Day; and take me, and all in whom I am concerned, into thy Care and Protection thro' this Night. Defend us, if it be thy Holy Will, from the designs of Evil men; and from every thing terrible and hurtful. And lead us all, in the paths of thy Good Providence, to everlasting Life and Happiness, thro' thy Fatherly Goodness, and thy Love to Mankind, declared by thy Son Jesus Christ our Lord; in whose Words, I conclude the Services of this whole Day,

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into temptation; But deliver us from Evil: For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.



3. *A longer Prayer, to be used at any other Time of the Day.*

O GOD, who art the Father and Lord of all Beings, and glorious in all Perfection, I thine unworthy Creature and Servant, in the deepest Sense of my own manifold imperfections, approach thy Divine Majesty: beseeching Thee, out of the abundance of thy Goodness, to be merciful to me. I acknowledge that many have been my Failings and Neglects, through the course of my Life: and that, if Thou shouldst be *extreme to mark*, and to punish, *what is*, in every degree and every instance, *amiss*; I could not hope for any portion of thy Favour. But, O Lord, the Goodness and Rectitude of thy Nature; and thy Holy Gospel preached by thy Son Jesus Christ, encourage me to hope in Thee for Mercy and Forgiveness: and therefore, as his Disciple, in expectation of thy Favour upon the Terms declared in that Gospel, I earnestly beseech Thee to forgive every thought, every word, and every action, by which I have in the least degree offended Thee, or transgressed

the rules of Virtue, and True Religion from the beginning of my rational Life, to this hour. And this I beg, sincerely resolving to endeavour after a greater degree of Perfection; and a greater conformity to thy Holy Will for the time to come: and hoping, on this Condition alone, to be received by thee to Favour here, and eternal Happiness hereafter.

Accept, likewise, the acknowledgments of my Heart and Mouth, which are so indispensably due to the Perfections of thy Nature; and thy Goodness to thy Creatures. I adore, and celebrate, the unalterable Glories of thy Power, adorned and directed by unerring Wisdom and Goodness: and bless and praise Thee, for every instance of thy tender Regards to Me, and to all the Children of Men. I bless Thee that, when it pleased Thee to bring me into Being, I was made capable of knowing and imitating Thee, and of enjoying thy Favour. I bless Thee that I have been called to the Knowledge of a Religion, from which I have received many and great Advantages, Assistances, and Opportunities, towards the answering the true design of my Creation. I bless Thee that, by the Dispositions of thy good Providence, I have been led to an early and just Sense of Virtue, and of the Importance of true Religion; and that this Sense hath been improved by the best Examples and Sentiments of Others, and by
many

many peculiar Instances of thy merciful Care and goodness.

I praise thy Holy Name for all that thy Son Jesus Christ did, and taught, and suffer'd, in this World, in order to redeem Mankind from the Power and Punishment of their Sins; to lead them more effectually to the Knowledge of Thee, and the Practice of their Duty; and to confirm to Them the reasonable hope of being immortally happy hereafter. For these and all thy Mercies, which respect another and a better life than the present, my Soul doth magnify Thee, O Lord, and all the Powers within me praise thy Holy Name.

Nor ought I to neglect to thank Thee for those many instances of thy Mercy, by which Thou hast made my Estate in this short and uncertain life, much happier than it could have been without them: for affording me not only all the necessary supports, but many of the most desirable conveniencies, of such a state. Continue, O Lord, I beseech thee, these thy temporal Favours to me, if thou see'st it consistent with my chief and eternal Good: if not, lead me to Eternal Life in whatever paths thou see'st fit. I resign my self, and all my concerns, into thine Hands; and entreat thee to be my Guide, and my Governour, unto death. Let the Sense of these thine undeserved Mercies inspire me with such a gratitude as may

show it self in the suitable returns of a good life, and Holy conversation; and with such a love of Thee, as may express it self in the keeping thy Commandments.

Whatever moral imperfections there are still in me; direct me to the knowledge of them, and to the proper means of putting an End to them: And assist me, by all the methods of thy Wisdom and Goodness, in the great work I have to do; the perfecting my mind in all that is truly excellent; and the working out my Salvation in the Methods agreeable to thy Holy Will, and to the Obligations of a reasonable and moral Agent.

I beseech Thee likewise, to be merciful to the whole World. Inlighten the dark corners of it with the true knowledge of Thee, and of thy Gospel, in its simplicity: and sow the seeds of all Virtue and Happiness in all parts of it. Lead all professed Christians to Truth, and Righteousness, and Peace; that so they may be an Honour to the Religion they profess. Put an end to Idolatry and Superstition, and all spiritual Tyranny and Oppression. Give an open check to all that Pride and Ambition, which disturb the World. Quiet the turbulent spirits, and compose the unchristian animosities, of Mankind.

Look down, with much Mercy, upon this my native Country. Cure our evil
Tempers;

Tempers; and conquer our unchristian and uncharitable Dispositions: And grant that at length, Mutual Love and Charity may flourish and abound amongst us, amidst our greatest differences. Pour down all Blessings, Spiritual and Temporal upon our most gracious KING, and his Royal Family. Endow Those who are called to any Office, under Him, for the Administration of Justice, or Government, amongst us, with all Gifts and Abilities necessary for the discharge of their great Trust: and prosper and protect Them in the due Execution of it. Lead all the Ministers of thy Gospel to teach thy Truth in simplicity; and, by their example and doctrine, to bring Themselves, and Those who hear them, to Eternal Life.

Extend thy Mercy and Compassion to all afflicted Persons; of whatsoever sort, or degree, their Afflictions may be; to all who are in a State of Uneasiness of Mind, or Pain of Body; a State of Want, or Sorrow; of Persecution, or Oppression: giving to them all the Supports and Assistances suitable to their several distresses; and, in thy good time, an happy issue out of all their calamities. Bless all in whom I am more nearly concern'd, with every thing truly good for them. Shower down thy Mercies on my Friends and Benefactors; granting them all Happiness here, and hereafter. Forgive all my Enemies, if such there be; and shew thy Mercy to them.

Finally, O Lord, pardon all my past sins; Guide and govern me, by thy Holy Spirit, in my sincere Endeavours to attain everlasting life. Promote my true Happiness, as Thou seest fit; and mercifully receive me, and my imperfect services, according to thy Goodness declared by thy Well-beloved Son Jesus Christ: in whose Words I farther pray, for every thing necessary; and in behalf of every one I am obliged to remember before Thee, saying,

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.



4. *A large Form of Prayer, for more particular Occasions.*

O GOD, the supreme Maker and Governor of the World, Perfect in All that is truly Great and Lovely; I, thine unworthy servant, appear before thee, under the deepest sense of thy glorious Perfections,
and

and of my own great and many failings and imperfections. Under this sense, the only support and satisfaction to my mind is, that thou art too just and too good not to accept of the sincere endeavours of thy Creatures to reform whatever has been amiss in their past Conduct; and that Thou hast sent thy Son *Jesus Christ* into the World, to *Save Us from our Sins*, and to declare to us plainly the Terms of thy Forgiveness and Favour. In his Name therefore, I present myself before Thee: and as his Disciple, I entreat of Thee, the pardon of whatsoever Thou hast seen amiss in me, from the beginning of my Rational Life unto this day. Forgive, O Lord, every wilful thought of my mind which has been disagreeable to thy Nature and Precepts; every word of my mouth, unworthy of a Man, or a Christian; every instance of my Behaviour which has been displeasing to Thee, or my own Conscience: Every offence, of whatsoever sort or degree, against thee, my Neighbour, or Myself. Forgive me all the sins which I myself can now call to my own remembrance;

** Here it may be proper for a Person to mention any remarkable Instances, if He be conscious of any Such: but highly improper to confess Sins, of which he knows not himself to have been guilty.* particularly * And forgive me likewise all those Transgressions of thy Holy Will, which may now be out of the reach of my Memory; but have been open to thine all-seeing Eye, and are known to

to Thee with all their circumstances and aggravations.

Pardon me, O Lord, according to the abundant Goodness of thy Nature, and the Declarations made by thy Son Jesus Christ: and grant me that forgiveness, which I neither ask, nor expect, but upon those Terms and Conditions which thy Holiness and Mercy have laid down in his Gospel. Behold, O Lord, I entirely and willingly forgive all who have, in any instance, or in any degree, offended or injured me: without which I ought to entertain no hopes of my own forgiveness. And if I have myself injur'd any person, I am as truly disposed and ready to make all possible reparation, as I am to entreat thy favour to myself. And as I am sensible that no forgiveness can be expected, according to thy *Gospel*, without amendment of life; I seriously renounce all communication with whatsoever is displeasing to Thee; and sincerely resolve to make it my great Endeavour to correct every thing that is amiss in my temper and behaviour; and to bring myself still nearer to thy Holiness and Happiness. Forgive me, therefore, as Thou hast promised by thy Son. Accept me to thy Mercy: and give success, I earnestly beseech Thee, by thy gracious Favour and Providence, to these purposes and designs of my Soul.

And

And now, O LORD, according to the same Goodness to thy Creatures, graciously receive the earnest PETITIONS which I offer to Thee for every Good that it is fit for me to pray for. I acknowledge Thee to be the great Author of all our Beings; the Original of all our Happiness; the Giver of all good Gifts; and the Disposer of all Events: and therefore, profess my dependence upon Thee alone for every Thing I ought to wish for, or desire. I am sensible, O Lord, that to Thee entirely I must owe, every degree of happiness I can ever enjoy, or hope for. I am sensible that Thou art the tenderest Father, and best Friend, to Thy Creatures: disposed to lead them to their greatest Good; and ready to promote and assist their sincere endeavours after it. And therefore, before Thee, and in Thy Presence, I willingly lay open the desires, and wishes of my Soul, which I think agreeable to Reason, and thy Holy Will.

I esteem it the Glory of our Nature that we are made capable of such an exalted and rational Happiness as results from the knowledge of Thee, and the Imitation of Thy moral Perfections. And as Thou hast more fully assured us of this, in the Christian Religion; let the serious consideration of that Grace and Mercy which hath appeared in that dispensation effectually lead me to
the

the good End proposed in it. Let the Holy Precepts of that perfect Institution by which I profess to be guided, and the unspotted Example of that great Master whose Follower I desire to be accounted, engage me to live in all respects as becomes the Gospel, and the Disciple, of *Jesus Christ*. Particularly, O Lord, let the consideration of the peculiar Genius of that Gospel, and of those Virtues which the great Author of it accounted the Glory of his own Life, influence me to endeavour to excel in them : and engage me to love the whole race of Mankind with an universal Charity, and beneficent Disposition ; to rejoice at all opportunities of doing Good either to the Souls or Bodies of Men ; and of adding to the Satisfaction and Happiness of all about me ; to stoop even to the lowest offices of Kindness to others ; to be ready to forgive the sharpest and most undeserved Injuries, and to return Pity and Benevolence for them ; and to be ever willing to condescend, and yield, for the Good of others : that so, the truest Humility, and the most extensive Charity, may adorn every action and circumstance of my Life ; and all Pride, and Passion , and Uncharitableness, may be check'd and subdued by the power of Religion ; and the loveliness of the contrary Virtues.

Let the sense of my own many failings, and the imperfections of our Nature, dispose
me

me to be willing to put a candid and favourable interpretation upon all those actions of Others, which can justly and reasonably demand it, or admit of it; as well as to be ever ready to forgive the offences of Others, towards myself. And let the sense of thy Goodness in allowing me still Time and Opportunity, for perfecting my Soul in all that is praise-worthy, induce me to study more constantly and uniformly to please and imitate Thee.

My outward condition with respect to the good things of this World, it is my Happiness as well as Duty, to refer wholly to thy wise Will and Pleasure. But as Thou hast ordained us to belong to this World, as well as to expect another; and hast framed us so, that we cannot but be sensibly affected with our good and bad estate here below; of Thee therefore, it becomes us to beg, with submission to thy Providence, the security and continuance of the good things we already enjoy; and the increase of them, if that be truly good and needful. And as, by thy appointment, I have already experienced in this World, many Evils and Afflictions; and have been witness to many more around me; suffer me to implore the gracious regards of thy Fatherly affection towards me: and to pray to Thee, with respect to them, according to the pattern of thy Son *Jesus Christ, Father, if it be possible*; If it be consistent with,

with, and agreeable to, thy wise and gracious purposes, secure me, and all in whose happiness I am most nearly concerned, from all sad accidents, and calamitous events; from all tormenting pains, and grievous diseases; and from every thing inconsistent with such an Happiness as may lawfully be desired in this transitory World. *Nevertheless, not as I will, but as Thou wilt.* And therefore, O LORD, if thy unerring Wisdom shall otherwise determine, let the serious meditation on the Example of *Christ* himself, and that innumerable company of the best of Men, who have gone before me in this Conflict, inspire me with a zeal to imitate their patience; and let the contemplation of thy Fatherly goodness engage me to an hearty and rational submission to all thy Dispensations: remembering what an Happiness it is, to be under the government of a Being, who knows what is in all respects best; and who cannot afflict his creatures but for wise and good Ends. And let the sense of thy gracious design in all my afflictions, lead me to the true, and right use of them: to disengage my affections more and more from this World; and to seek for happiness in a better and never-changing State.

Let the Consideration of the certainty of Death, the last of all temporal Evils, influence me to endeavour to make it happy by such a virtuous Life as may give Me a well-grounded

grounded hope in thy Mercy. Let the review of those Uncertainties, and Troubles I have met with in this World, render me the more ready and contented, at thy appointed time, to leave it. And let the prospect of Glory and Happiness hereafter exalt my mind above any fond regards to this state of Sin and Misery : and enable me to act as becomes one who truly believes Life and Immortality to be brought to light thro' the *Gospel*.

Finally, O LORD, my great and chief request is, That, by the dispositions of thy good Providence, I may obtain everlasting happiness hereafter ; and that the state of this World, with respect to Me, may be so ordered ; and the Trials, to be appointed for me in it, may be so proportioned to my condition and powers, as most effectually to promote and secure my eternal and greatest Good, after the few days of this Life are past away. Deny to me, therefore, out of thy great Goodness, whatsoever is truly bad or unfit for me ; tho' I should be so weak as to desire and wish for it : and grant me every thing that is truly good for me ; tho' I should be so blind, and so void of Wisdom, as not to see, or ask it. As far as my Petitions are reasonable, and agreeable to the eternal Laws of Wisdom, and the purposes of thy governing Providence, and thy Holy Gospel ; so far only, I entreat thy favourable

able consent to them. As far as they are not so, I utterly renounce them; and submit my own Will entirely to Thine: and, in a deep sense of my own Imperfections, beg of Thee to accept of the sincerity of my heart; and out of the abundant Goodness of thy Nature, to overlook and supply all the defects of my Services.

To these *Petitions* it becomes me to add the indispensable Tribute of the sincerest PRAISES and THANKSGIVINGS of my Soul; due to the Glories of thy Nature, and to thy Goodness to thy Creatures. I know, O God, that thy Perfections are far exalted above all that can be conceived or expressed by us; that thy Mercies are above all our thanks; and that thy Unalterable Attributes stand not in need of any homage we can pay. But it becomes us to acknowledge, and celebrate them.

The Glories of thy Nature, are the Glories of perfect Power and perfect Holiness, adorned with perfect Goodness, and guided by unerring Wisdom and Knowledge: such Glories as are, in themselves, worthy of our highest Admiration and Praises; as well as the foundation of all the happiness we ourselves can possibly enjoy, or hope for.

And as it becomes us to celebrate the lovely Perfections of thy *Nature*, as it is in itself: so are we indispensably oblig'd to pay Thee our most grateful Acknowledgments
for

for the display of those Perfections in all thy dispensations towards thy Creatures, and for every instance of thy tender regards to us. Accept therefore, O gracious Lord and merciful Father, the poor tribute of mine unfeigned thanks for the manifold Experiences which I have had of thy Loving Kindness, and the many marks I have received of thine undeserved favour. To Thee I owe my Existence; and, together with it, all the faculties and powers that distinguish our nature from that of the lower animal World. And as it is impossible to conceive any End in thy creating me, and placing me in that rank of Creatures to which I belong, but the glory of communicating thy own happiness in all fitting proportion: So, when I consider what it is to be made capable of knowing Thee the Fountain of all Good; of imitating Thee, the great Original of all Perfection; and of enjoying thy Favour, the foundation of all lasting and substantial Happiness; I must acknowledge thine undeserved Goodness, and for ever praise Thee for making me capable of so inestimable Blessings.

I must remember likewise, with the highest gratitude, before Thee, that, in order to secure and carry forward this gracious End of our Creation the more effectually, it hath pleased thy Goodness to send thy beloved Son into the World, to teach, and live, and
O die,

die, in order to save us from our Sins, and to conduct Us effectually to our true and everlasting happiness. I bless Thee for the Divine Instructions He has given his Followers concerning the certain method of obtaining eternal Life ; for the blameless and perfect Example of Holiness and Patience, He has set before Us ; for his *humbling Himself even to the Death upon the Cross, and shedding his Blood for the remission of our Sins* ; and for his plain Declarations of thy gracious Acceptance of all such as sincerely receive Him for their Master, and heartily endeavour to know, and comply, with his Terms. I bless Thee for the mighty Evidences He gave that he was truly sent by Thee on so gracious an Errand, by the purity of his Doctrine ; by the Integrity of his Life ; by the nature and number of his Miracles ; by the glory of his Resurrection after an ignominious Death ; by his Ascension into Heaven ; and by his pouring down from thence the wonderful gifts of the Holy Spirit, in order to the propagation of his Religion, and the settlement of his Church : by all these Arguments establishing our Consciences in Peace and Truth.

I bless Thee that the joyful sound of thy Gospel hath arrived to this part of the world ; That it hath here, by the peculiar favour of thy good Providence, been reformed from many gross abuses under which it
long

long laboured; and now lies open to the view and study of all men: That, by thy merciful Appointment, I have been called to the Knowledge of it, as it is in it self, and so am the better assured of the true way to happiness; the more forcibly engaged to follow after it; and the more likely to obtain great degrees of it, if I be not wanting to my self: for all which Instances of thine Undeserved and Inestimable Goodness, no words can sufficiently express the grateful Sentiments which ought to fill and possess my Soul.

Accept likewise, O GOD, my most hearty and unfeigned Thanks for the constant regards of thy good Providence towards me: To which I am indebted for many singular and peculiar happinesses. To Thee I owe, that I was born in a Country, where Christianity is securely profess'd; that I have been instructed in the Principles of true Religion and Virtue; and my mind led to the knowledge of the most useful and important truths: and particularly, that I have been secured, by thy Goodness, from many of those great and hazardous Trials which have so often proved fatal to Others. To Thee I owe whatever opportunities I have enjoyed of improving myself in what is truly praiseworthy; whatever peculiar advantages there are in that condition, in which it hath pleased Thee to place me with respect to this World, towards the attaining the greatest Good and

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Happiness

Happiness of a reasonable Creature. To Thee, the Great Creator and Governour of the World, I owe all these blessings; and to Thee I offer up my sincerest acknowledgments for Them.

I bless Thee for that daily care of Thy Government over this World, by which I have been preserved, ever since I was born, from innumerable dangers; many more than I can number, and many more than I know of. A mercy! which I ought thankfully to acknowledge, not merely with respect to this life, but to a better; as by this means I have still greater opportunities of advancing yet farther in the paths of Virtue, and adding an increase to my Happiness in the World to come.

I desire likewise to offer up my unfeigned thanks for all those temporal blessings and conveniencies, by which Thou hast made my passage thro' this World much more tolerable and easy than it could otherwise have been; for the use of my Reason, and Understanding preserved to me, without which all other Blessings are vain; for that measure of health and strength; that ease, and freedom from pain, which I have enjoyed; for the supports of Friendship and Society; for the comforts of Food, and Raiment, and Habitation; and for all the good things with which Thou hast in Mercy surrounded Me, and Those in whose good Estate I am nearly concern'd:

concern'd: whilst so many Others pass their lives under the heavy pressure of the contrary Evils.

What can I render unto Thee, O LORD, worthy of all the numberless instances of thy favour which I have experienced? I praise and magnify thy great and glorious Name: and acknowledge myself under the strictest and most indispensable obligations to live, and act, in all respects, as becomes one that hath tasted so largely of thy Loving kindness. I profess, O lord, my hearty resolution of endeavouring to do so; and offer up my sincere desires, that by the consideration of what I have now remembred before Thee I may be led to make returns in some degree suitable to so many, and so great, instances of thy Goodness.

Let the serious contemplation of thy Glories, and Perfections, incite me to endeavour constantly to adorn my own Nature with those moral Perfections which I acknowledge to be so worthy of praise; and engage me to imitate what appears so truly lovely and glorious. Let the consideration of thy merciful design in making me capable of knowing Thee, and being eternally happy in thy Favour; powerfully move me to make such an use of those faculties Thou hast endow'd me with, that they may lead me to a due sense of this happiness, and conduct me safe to the possession of those Pleasures which are

at thy Right Hand. Let thy unspeakable mercy in sending thy Son into the World for the securing and promoting my Happiness, effectually influence me to embrace his Offers; to fulfil his Commands; to imitate his Example; and to live in all respects as becomes his Disciple. Let the Sense of those peculiar advantages which I have, by thy especial favour, enjoyed, lead me to such a careful use and improvement of them, that they may be the happy occasions of more than ordinary degrees of Perfection and Glory hereafter.

Let the consideration of thy gracious design in affording me so many temporal good things, and so many comforts, in this imperfect State, influence me to use them all to thy Glory, as perishing uncertain Goods; to be enjoyed with temperance; and to be employed for the use and support of others, as well as my own. And let the serious remembrance of all thy great and undeserved Goodness to me, open and enlarge my heart towards others; lead me to imitate what I praise and celebrate so much in Thee; and teach me to be ready to do good to All; to pity the follies and miseries of Mankind; and, as far as I am able, to promote the happiness of all around me: that by such a Return to all the instances of thy Goodness
and

and Mercy, I may shew myself truly sensible of them; and sincerely thankful for them. *

With these Prayers and Praises, I beseech Thee, O GOD, to accept the sincere expressions of my Charity and Good-will towards thy whole rational Creation: which I now offer to Thee, the Father of all, as a Member of the whole Society of Mankind; and more particularly as a Member of the Church of Christ, founded in Love and Charity. As such, I sincerely rejoice before Thee in every degree of Happiness enjoyed by any of my Fellow-creatures here below; and heartily beseech Thee to dispense more, and larger, communications of it to this lower World: to increase it in all Those who enjoy it in any measure; and to impart some Portions of it to all who are in any sort of Misery, and Distress.

Look in great mercy upon the sad Estate of that part of Mankind, who know not thy Nature; nor worship Thee, as becomes thy Perfections. Put an end to their Idolatry and Superstition, by shewing them the

O 4

Light

* *Whoever finds this Form too long to be used at once, may stop here, only adding — These Prayers and Praises I offer up to Thee, in the Name of thy Son Jesus Christ, in whose Words I farther call upon Thee, saying, Our Father, &c.*

And when he returns to make use of the remaining part, He may begin thus — With the Prayers and Praises, which I have already presented before Thee this day, I beseech Thee, &c.

Light and Evidence of thy Gospel, in its Simplicity: and, by bringing Them to the Knowledge of thy Truth, lead them to a capacity of greater degrees of Happiness than they could otherwise arrive at. Have pity likewise on the Remains of thy ancient People, the *Jews*; and all Others, who are better instructed in the Belief and Worship of Thee, than the *Pagan* World: and guide them to a yet greater degree of true Knowledge, by directing their way to the knowledge of thy Son, and the practice of his Laws; and bringing them, by this means, to the justification and happiness of Christians.

Visit with a more especial Grace and Favour, the whole Christian World; all who are called by the Name of thy Son, and profess his Holy Religion. Behold, O LORD, a large Scene of spiritual *Evils*, worthy of thy gracious and merciful interposition: — In many places, the *Faith*, once delivered to the Saints in Purity and Simplicity, enervated by vain and groundless Traditions; or darkened by the inventions of Men: — The Worship of Thee, O *Father*, expressly established, by thy Son *Jesus Christ, in Spirit and in Truth*, over-clouded by numberless Superstitions; and even destroyed by Idolatry itself: — The moral Laws which thy Son came to rescue from the corruptions of Men, and to enforce upon his Followers, render'd ineffectual by many humane devices; and false

false notions of Religion, set up instead of them: — and the progress of Thy Holy *Gospel* stop'd and hinder'd by the wicked Lives, and scandalous Behaviour, of those who profess it!

Interpose, I beseech Thee, and put an effectual stop to these Great and Unchristian Evils. Confound the devices of all such as uphold, or encourage, any degree of Superstition, for base and secular ends. Give a powerful check to all sorts, and all degrees of Persecution and Oppression, so scandalous and destructive to thy Holy Religion, which mistaken or wicked Men pretend to promote by such impious Methods. Put a stop to all Spiritual Tyranny; and to all Usurpation over the Consciences of Men: and dissipate those clouds of Ignorance which dispose People to a base and ignominious Slavery to the dictates of Men, rather than to a rational Enquiry into thy Holy Will which lies open to them. And above all, exert thine Almighty Arm in vindication of the Cause of Virtue: Leading all professed Christians to such a Sense of the Importance of it, as that they may study to adorn their Lives with a Behaviour suitable to their Holy Profession; and recommend it to the Experience and Approbation of the Unbelieving World by the Integrity and Unblameableness of their whole Conversation.

Particu-

Particularly grant that All Christians, who have departed from the gross corruptions of Popery, may depart entirely from the *Spirit* of it: that, as They profess to make the *Scripture* the Rule of Faith; so They may without reserve leave it as such to all their Neighbours: that, as They have nobly contended for their own Religious Liberty and Christian Rights; so they may not lose the Glory of this, by contradicting it in their Behaviour towards others: but that They may, by their exemplary deportment, and by their steady adherence to the Principles of Righteousness, Peace, and mutual Forbearance, manifest to all the World the Sincerity of their Reformation; and reap the Fruit of it by studying to excel in all that is praise-worthy.

Nor ought I to forget, O great Governor of the Universe, the Civil Estate of the Kingdoms of the Earth. Put an End, O LORD, at length, to the disorders and confusions, occasioned by the weak and ambitious Lords of this World: And shew Thy Self indeed, the King of Kings, and Lord of Lords. Permit no longer the happiness of humane Society to be, in any part of thy Creation, ruin'd and laid waste by the inferiour Government of Men, which was instituted solely for the Support and Comfort of it. Bring public Disgrace, and Confusion, upon all Tyrants, and Oppressors;

fors; and honour with particular marks of thy Favour, all Princes, who sincerely study to answer the Ends of their Institution: that so, the Triumphs of insatiable Ambition may at length cease from the Earth; and the Blessings of good Government be felt throughout the World.

Amongst all the Kingdoms of the Earth, Look, I beseech Thee, with a particular favour, upon This, to which, by the disposal of Thy Providence, I belong; and for which, therefore, I am obliged in an especial manner to shew my concern, by the heartiest wishes of my Soul. Pardon our many and crying Sins; and, in order to avert thy Judgments, lead every Sinner amongst us to such a sense of his Sins, as may engage him heartily to renounce and forsake them. Continue, and confirm to us, that peculiar Form of Government, so wonderfully hitherto preserved to us; by which we are more effectually secured against the extremes of Confusion, and Arbitrary Power, than any other Nations; and of which we enjoy the happy fruits every moment of our Lives.

Preserve and establish us in the free Enjoyment of the Light of thy Holy Gospel, and the secure Profession of our Religion. What Errors still remain amongst Protestants, do thou effectually remove, by the methods of thy Wise Providence; and especially such as may have a bad influence upon the conduct

duct of Mens lives : and strengthen their common interest against their common Enemy. To this End, give a check to the mutual Violences and Hatreds, and uncharitable Behaviour, of Men of evil dispositions on every side. Kindle once again the fire of Love and Charity amongst us : and permit not our differences in Religious matters to extinguish this Fire, or to blow up another to our entire Destruction.

Pour down the choicest of thy Blessings upon our most gracious King *G E O R G E*. Defend him, by the peculiar care of thy Providence, from all attempts, of Violent and Unreasonable Men, against his Person or Crown : and prosper all his good Designs and Endeavours to preserve his People in Peace, Liberty and Happiness. Together with Him, bless all who have any part in the Administration of our Government. Assist Him, and Them, in the great and important business of their Stations. Guide them into the best and wisest Measures : and give success to all their Counsels and Labours, for the Advantage of this Nation ; or for the relief and support of any of our injured Neighbours.

Permit not the disposal of the Lives and Properties of thy People ever to come into the hands of Ignorant, or Partial, Men : but manifest thy great concern for Justice here below, in such manner, as That the Guilty
may

may ever meet with their due punishment, and the Injured and Oppressed find a sure redress, in our Courts of Judicature. Direct all the Magistrates amongst us to a deep Sense of their Duty : to give all encouragement to Virtue, and all possible discouragement to Vice, both by their Example, and the due Execution of their Offices.

Lead all those to whom the great Concerns of Religion, and of the Salvation of Mankind, are more peculiarly committed, to such a knowledge of all necessary Truths; such an Exemplary and Christian Conversation; such a prudent and constant discharge of their Holy Office; as may effectually promote the Happiness of Themselves, and of Those committed to their Care. Encourage and promote amongst us, the means and methods of such a virtuous and laudable Education, as tends to sound Learning and Religion; to the Reformation of This, and the better Estate of future Generations.

I desire likewise to express before Thee the real sense I have of the miseries and calamities of the distressed Part of Mankind; and the sincere desire I have of contributing to their Ease and Relief. O Thou Father of Mercies, and God of all Consolation, what can we do for that multitude of deplorable Objects of Compassion, who are out of the reach of our Knowledge, and of our Ability to relieve, but offer up our earnest Wishes

to

to Thee, the great Disposer of Prosperity and Adversity ? Behold, O Lord, I sympathize with all the Unhappy ; and bear a part in all the miseries experienced in this World : and do with the greatest earnestness beg of Thee for all the miserable, of what sort, or degree soever, whatever I could reasonably beg for my self, were I in their condition. Assist them all in their several Trials and Conflicts ; and guide them to such a degree of Contentment, Resignation, and Patience, as may render their present afflictions the happy occasion of their greater future Glory : and, as far as it is consistent with the purposes of thy Wisdom, put an End to their present misfortunes and troubles.

Restore light and comfort to the dark, melancholy, and distracted minds of Those who have lost the use of their Reason in any instance or in any degree. Pity the destitute condition of those who are in want of any of the necessary circumstances of Life ; particularly of Those who are fallen from the comforts of a prosperous Condition to the Miseries of Adversity : and raise them up Friends, and Patrons, in their low Estate. Relieve by thy good Providence the wants of the Poor and Needy. Be a Father to the Fatherless ; plead the cause of the helpless Widow ; and regard the unhappy Estate of all who mourn the loss of Those, in whom any part of their Happiness was placed.

Strengthen

Strengthen and assist in an especial manner, All who suffer any where for the Love of Truth, or the Testimony of a good Conscience ; and do Thou so proportion to their Strength, the measure and duration of their Sufferings, that they may work for Them a more exceeding Weight of Glory. Hear the Groans of all who are oppressed, and barbarously treated, by the Tyrants of this World ; and grant a redress to all their miseries. Attend to the Sighs and Tears of such as are in captivity and slavery ; and open a way to their future Liberty and Security.

Visit with thy Light and Comfort all who are afflicted with bodily pain, or any sort of sickness : and bring to their mind all such considerations and assistances, as are necessary and proper to support Them in their unhappy condition ; or to dispose and fit them for their passage into another state. Remove in much compassion all those unreasonable doubts and despondencies, with which many innocent and honest minds are, in this World, disturbed and overclouded ; and direct them to such just notions of Thee, and of thy Holy Gospel, as may establish them in a course of chearful, and sincere, obedience to the laws of it.

Succeed the endeavours of all who honestly and industriously labour after a convenient livelihood in this World, and are useful

ful members of the Common-wealth ; and bring to nought the designs of all who either privately, or openly, live upon the Spoil of their Neighbours ; and are the plague and terror of Humane Society.

Requite, in the course of thy good Providence, the kindness of all who have at any time, or in any degree, endeavoured to contribute to the advantage of my mind, body, or outward estate. Upon all who have either done, or designed, me good, of any sort, shower down thy rewards, and favour. And if there be Any, who have either designed, or done, me real mischief ; in return to their evil, I beg and entreat for thy pardon and thy blessings. Correct the evil disposition of all such Minds ; and plant in them, instead of it, a temper worthy of Men and Christians. Let the consideration of their own eternal interest lead them all to Charity, and Love : and engage them to put on those dispositions which only can fit them for the Blessed Society above.

Bless all in whom I am more nearly concerned, or in whose happiness I take a particular part, with such a measure of health, success, and prosperity, as may best carry forward the designs of thy goodness towards them ; and most effectually promote their happiness here, and hereafter. But whatever be thy Dispensations towards them, with respect to this life ; lead them all, I beseech

befeech Thee, into those Paths which will infallibly convey them to thine heavenly Kingdom in the World to come.

Finally, O Lord, I wish, and pray for, all good things to the whole Race of Mankind. I rejoice in every degree of Virtue and Happiness to be seen here below. I mourn for every degree, and every instance, of Vice and Misery. Let thy Kingdom come, I beseech Thee: and shew thine Almighty Power, by establishing True Religion amongst Men; and putting a stop to all the calamities of this lower World.

Accept, O Lord, I most earnestly beseech Thee, the Sentiments and Desires of my Heart, which I have now poured out before Thee, under an actual Sense of thy Presence, and of thy Providence over-ruling and directing all things. Favourably receive the Acknowledgments I have made of my Sins, and Moral Imperfections: and grant me Pardon and Peace upon the Terms of thy Gospel. Hear and answer the Petitions, I have offered up, for the obtaining all things truly Good, and the averting all things Evil. Let the Praises and Thanksgivings which my Heart hath sent up, as the Homage due to thy Perfections and Goodness, be acceptable to Thee. And reject not the Intercessions I have made for the temporal and eternal happiness of all my Fellow-Creatures.

And now, O Lord, Take me, I once more entreat Thee, into thy powerful and wise Protection: and guide me, by the Dispositions of thy Providence, and good Spirit, to the perfect knowledge and performance of thy Holy Will here; and to the enjoyment of that eternal and unalterable happiness hereafter, which thou hast reserved for thy faithful Servants, and promised by thy Well-beloved Son, *Jesus Christ*. In his Name, and as his Disciple, I trust for Acceptance of my self, and all my sincere, tho' imperfect, services: And in his Words I continue to entreat thy Mercy towards Myself, and all whom I am obliged to pray for.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come, Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.



II. P R A Y E R S

For a F A M I L Y.

1. *A Prayer for Morning and Evening.*



L O R D, perfect in Wisdom, Goodness, and Power; glorious in all that can be truly called Perfection; We thy Creatures, and thy Servants prostrate ourselves before Thee, in the deepest Sense of our own unworthiness, and of thy lovely and incomprehensible Perfections: Acknowledging the Glories of thy Nature, as it is in itself; and thy great Goodness to Us, and to the whole World of thy Creatures.

We are truly sensible of the great happiness of knowing Thee; and of imitating Thee; and of enjoying the communications of thy favour hereafter: upon which accounts, it highly becomes Us to praise Thee for that Act of Goodness in our Creation, by which Thou hast endowed us with Faculties

fitted for the attainment of this unspeakable happiness; and for the enjoyment of the highest Good hereafter.

We praise Thee for thy great Goodness in our preservation here, ever since We were brought into Being: not only as it respects this World, in which We now live; but as by it we are enabled to make the better provision for our everlasting interest in the World to come; and have greater opportunities of improving our Souls in Virtue, and of securing our happiness for ever. More particularly We now bless Thee for the care of thy Providence over us, by which We have been preserved in safety through the past [*Day, or Night,*] and mercifully defended from all dangers and distresses.

It becomes us likewise to acknowledge thy bounty and goodness, manifested to us through every part of our lives, to this time; to thank Thee for that measure of Health and Strength, and Quiet, which we have hitherto enjoyed; for the Comforts and Supports of all those necessities and conveniences, without which We should be much more unhappy in this State, than We now are; and for all other circumstances and advantages of Life, which help to make our Passage through this world more happy or more tolerable, than otherwise it could be.

But above all, We bless and magnify thy great and glorious Name for thy tender regards

gards to our everlasting happiness in a better State hereafter: for sending thy Son into the World to declare to us the certainty of a future State of Rewards and Punishments; and for all that He did, and taught, and suffer'd, in order to reconcile Mankind to Thee; and to guide us all to eternal life and glory: for the great happiness of a good and virtuous Education; and for those peculiar dispositions of thy Providence which have often guarded Us from many particular and hazardous Trials and Temptations. For these, and for all other thy mercies, which concern our great and eternal Interest, We sincerely thank Thee, O Lord, and will ever praise thy Holy Name.

It is with shame and grief that we reflect upon the Returns we have made to so much mercy. We confess, O Lord, that We have not lived as becomes reasonable Creatures, call'd to the knowledge of such a God, and of such a Saviour. Many have been our failings; many have been our omissions, and neglects, in the performance of our Duty, and in the perfecting ourselves in all virtue. Many have been our offences, in Thought, Word, and Deed, against thy Divine Majesty: and many are still our Imperfections. But, O merciful Father, We beseech Thee, in the name of thy Son *Jesus Christ*, to pardon us now returning to Thee, with the full purpose of regarding more strictly the obligations of Gratitude and Obedience We are under; and of living,

for the time to come, more like thy Servants, and like Christians.

And now, O Lord, confessing and renouncing all our Sins; and hoping for the pardon of all that is past, through thy Son *Jesus Christ*, as far only as We sincerely endeavour to reform and amend whatsoever We know to be amiss in ourselves; We beseech Thee, so to concur with us, by thy merciful Providence, and good Spirit, that, in the future conduct of our Lives, We may better answer the Ends of our most holy Religion, and adorn the Gospel which We profess to believe.

Let the Experience of thy repeated mercies, inflame us with a resolution of making suitable returns to them. Let the Belief of future Glories raise our Minds above the sordid views of this World. Let the consideration of thine infallible Wisdom, and undoubted Goodness, teach us heartily and quietly to submit ourselves to all the Dispensations of thy Providence towards us, as to the Will of One, who hath always wise and excellent purposes to serve; and knows what is best for us, infinitely better than We possibly can. Let the Example of our Blessed Saviour, ever placed before our Eyes, direct our Steps in every Station of Life, and every instance of Duty: and let our Hopes and Affections be unmoveably fixed upon those Rewards which are laid up in Heaven for all who, by patient continuance in Well-doing, seek after Glory and Immortality.

tality. Finally, Let the Consideration of thy Holy Presence every where govern all our Thoughts, Words, and Actions, as under the Eye of thy Majesty; and lying open to Thee, our supreme Governour and Judge: that so our irregular Passions may lose their power over us; and We may daily proceed to greater degrees of all Holiness and Virtue.

We now particularly desire to put ourselves under thy Protection, this [*Day, or Night,*] and to implore thy Fatherly care over us: that no Evil may approach us; but that our Souls and Bodies may be safe under that good and powerful Providence, in which we entirely trust.

We extend likewise our regards to all the World of reasonable Creatures; and pray for the happiness and good estate of all Mankind: that They may all know, and worship, and obey, Thee, as they ought; and particularly, that All who name the Name of *Christ*, may depart from Iniquity, and live as becomes his Holy Gospel. Put a stop to the miseries occasion'd by Ambition and Tyranny, whether Temporal or Spiritual: Put an end to every degree of Idolatry, and Superstition; Persecution and Oppression: and give success to the labours of All, who study the happiness of thy Creatures; and preach the Gospel of thy Son, in simplicity and love.

Regard, with much mercy, these Nations to which we belong. Pardon our crying sins:

and lead all sinners among us to true and unfeigned Repentance; that Iniquity may not be our Ruine, or prevent the Mercies We might otherwise hope for. Pour down the choicest of thy Blessings upon our most Gracious Sovereign, King GEORGE; and so direct Him, and all that are in Authority under Him, by thy gracious guidance, that They may faithfully discharge the great Trust reposed in them, by being a Terror to Evil-doers only, and a Praise to all that do well. Let the remembrance of the great and solemn Account to come, engage all orders of Men amongst us, conscientiously to perform their Duties in their several Places and Stations, with all faithfulness and charity.

Bless, we beseech Thee, with all Blessings of Soul and Body, our Relations and Friends: leading Them to all Virtue and Happiness here, and rewarding Them with Eternal Life hereafter. Requite the kindness of all who have done, or design'd, us any good: and pardon the malice of all who have done, or wish'd, us any evil: guiding them to Repentance, and shewing thy mercy upon them.

We have a deep sense, O Lord, of the miseries experienced in this World: of the wants of the Poor and Needy; of the Sicknesses, the Pains, and Distresses, of the afflicted part of Mankind. We truly sympathize with them: and intercede for them, that
in

in thy Providence they may find Relief; and have reason to rejoice, at the End, for the Days wherein they have seen adversity.

And now, O Lord, We again commend ourselves, and all belonging to us, to thy gracious protection and care: referring ourselves wholly to Thee for what is truly necessary and good for us, in this World; and above all entreating Thee, effectually to dispose the way of thy Servants towards the Attainment of everlasting Salvation in the World to come; and beseeching Thee to hear and to accept Us, as the Disciples of thy Son *Jesus Christ* our Lord: in whose name We pray unto Thee, and in whose comprehensive words We sum up all our requests.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.



2. *Select PRAYERS, &c. out of the
Common-Prayer, for the Use of a
Family, Morning and Evening.*

Confession.

A Almighty and most merciful Father;
We have erred and strayed from thy
ways like lost Sheep. We have
followed too much the devices, and desires
of Our own Hearts. We have offended a-
gainst thy holy Laws. We have left undone
those Things which we ought to have done;
And we have done those Things which we
ought not to have done; And there is no
health in Us. But Thou, O Lord, Have
Mercy upon Us, miserable Offenders. Spare
Thou them, O God, which confess their
faults. Restore Thou them that are peni-
tent; According to thy promises declared
unto Mankind in Christ Jesu our Lord. And
grant, O most merciful Father, for his sake;
That We may hereafter live a Godly, Righ-
teous, and Sober Life, to the Glory of thy
holy Name. *Amen,*

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the Sins of all them that are penitent: Create and make in Us new and contrite hearts; that We, worthily lamenting Our Sins, and acknowledging our Wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

*The two following Prayers to be used
in the Morning.*

[O] God, who art the Author of Peace, and Lover of Concord; in knowledge of whom standeth our eternal Life; whose Service is perfect freedom: Defend Us thy Humble Servants, in all Assaults of our Enemies; that We, surely trusting in thy defence, may not fear the Power of any Adversaries, through the might of Jesus Christ our Lord. *Amen.*

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this Day; Defend us in the same with thy mighty Power; and grant that this Day We fall into no Sin, neither run into any kind of danger:

ger : but that all our doings may be ordered by thy governance, to do always that is righteous in Thy Sight, through Jesus Christ our Lord. *Amen.*]

These two, at Night.

[**O** God, from whom all holy desires, all good Counsels, and all just works, do proceed ; Give unto Thy Servants that Peace, which the World cannot give : that both Our Hearts may be set to obey Thy Commandments ; and that also We, being defended from the fear of Our Enemies, may pass Our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

L ighten our darkness, We beseech Thee, O Lord : and by thy great mercy defend Us from all perils and dangers of this Night, for the Love of Thy only Son, Our Saviour, Jesus Christ. *Amen.*]

O God, the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy : increase and multiply upon Us thy Mercy : That, Thou being Our Ruler and Guide, We may so pass through things

things temporal, that We finally lose not the Things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

O God, whose never failing Providence ordereth all Things both in Heaven and Earth; We humbly beseech Thee to put away from Us all hurtful things, and to give Us those things which be profitable for Us, through Jesus Christ our Lord. *Amen.*

For the KING.

O Lord, our heavenly Father, high and mighty, King of Kings, Lord of Lords, the only Ruler of Princes, who dost from thy Throne behold all the dwellers upon Earth; Most heartily We beseech Thee, with thy favour to behold Our most gracious Sovereign Lord King G E O R G E: and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy Will, and walk in thy way. Endue him plenteously with heavenly gifts. Grant him in health and wealth long to live. Strengthen him, that he may vanquish and overcome all his Enemies; and finally after this life He may attain everlasting Joy and Felicity, through Jesus Christ Our Lord. *Amen.*

For the Royal Family.

ALmighty God, the fountain of all goodness, We humbly beseech Thee to bless our gracious Queen *Caroline*; their Royal Highnesses, *Frederick* Prince of *Wales*, the Duke, the Princesses, and all the Royal Family. Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

For all Conditions of Men.

O God, the Creator and Preserver of all mankind, We humbly beseech Thee for all sorts and conditions of Men, that Thou wouldst be pleased to make Thy ways known unto Them; Thy saving health unto all Nations. More especially we pray for the good estate of the Catholick Church: that it may be so guided and governed by Thy good Spirit, that all, who profess and call themselves Christians, may be led into the way of truth; and hold the Faith in unity of Spirit, in the bond of Peace, and in righteousness of Life. Finally, we commend to Thy fatherly Goodness, all Those who are any ways afflicted, or distressed, in Mind, Body, or Estate: that it may please Thee to comfort and relieve them, according to
their

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their several necessities ; giving them patience under their Sufferings, and a happy Issue out of all their Afflictions. And this we beg for Jesus Christ His Sake. *Amen.*

A General Thanksgiving.

A Almighty God, Father of all mercies, We thine unworthy Servants do give Thee most humble and hearty thanks for all thy goodness and loving kindness to Us, and to all Men. We bless Thee for our Creation, Preservation, and all the Blessings of this Life : but above all for thine inestimable love in the redemption of the World by our Lord Jesus Christ ; for the means of Grace, and for the hope of Glory. And we beseech Thee give Us that due Sense of all thy mercies, that our Hearts may be unfeignedly thankful ; and that we may shew forth thy Praise, not only with our Lips, but in our Lives, by giving up our selves to thy Service, and by walking before Thee in Holiness and Righteousness all our days, through Jesus Christ our Lord ; to whom, with Thee, and the Holy Ghost, be all Honour and Glory world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our Hearts and Bodies, in the ways of thy Laws, and in the works of thy Commandments : that, through
thy

thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, through our Lord and Saviour Jesus Christ.

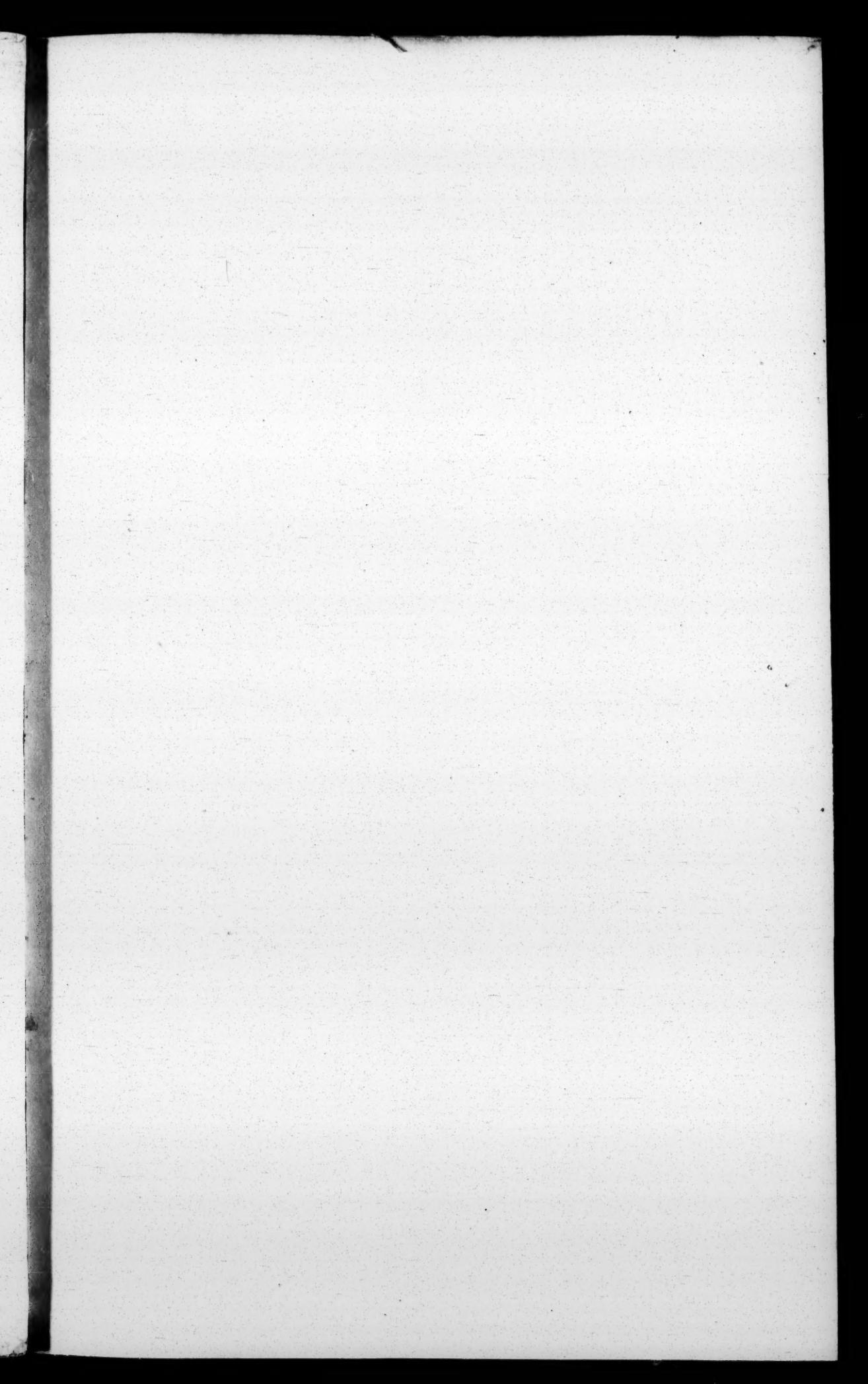
Amen.

A Ssist us mercifully, O Lord, in these our Supplications and Prayers; and dispose the way of thy Servants towards the Attainment of everlasting Salvation; that, among all the changes and chances of this mortal life, They may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O UR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

T HE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

F I N I S.



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